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THE
Nonconformist and Independent.
THURSDAY, DECEMBER 16, 1880.

THE BIBLE SOCIETY AND ITS WORK.

THE British and Foreign Bible Society has recently celebrated with due rejoicings the Jubilee of its continental agency; and this interesting celebration calls special and emphatic attention to the noble work which it has been honoured to accomplish for Europe and the world. Few who pass by the palace which it has built for itself in one of our great City thoroughfares, have the least idea of the kind and amount of the work which is done there; or of the constant stream of translations of the Scripture—the simple word, no more—in every human tongue and dialect which has been mastered by missionary or traveller, which it is pouring forth into every land; until the boast is almost literally true, that every man throughout the wide world can read in his own tongue the wonderful words and works of God. There are few passages in New Testament history more significant than the tale of Pentecost. The unity of the human family which was broken up by sin, in CHRIST is restored. The scattered kinsmen, sundered through long millenniums, are discovering how much they are like each other, and how much they belong to each other. The European family of nations has long been constituted; and it is learning at last, let us hope, something of what the family relationship implies, and the home duties which it demands. But this conception of kindred is rapidly being extended in these days from the civilised to the uncivilised world. The narrative of Pentecost is both a retrospect and a prophecy. It recalls the unity which Babel broke up; it prophesies the unity which the New Jerusalem will restore. Towards that unity civilisation is working; and the path of civilisation has been in all ages, and is still, marked out by Christianity. It is the Gospel which leads, and has led, through the ages the higher progress of mankind. The course of human progress has been the slow but sure fulfilment of the promise which the Advent held out to the world. At Pentecost the unity of the great family was revealed for the moment, as the glory of the God-manhood was revealed on the mount of transfiguration. Then it broke up again, but not to perish; age by age it has become a more visible as well as sacred reality amid the bitter hatreds and ferocious strifes which convulse the nations; and the fairest symbol of it, though not the most imposing, is perhaps the work that is done in that quiet house in Queen Victoria-street, which sends the one Gospel in every known human tongue through the wide world.

The one language about which men in all ages have dreamed, has not yet been discovered, or perhaps we should say, accepted; but the one sacred Book, translated into every tongue, is the next best thing to the one language; and this it has been the work of the Bible Society to supply. We Englishmen may be well satisfied with the progress which our noble English tongue is making towards universal use. It is now many years since GRIMM, the great German philologist, publicly declared his belief that the English was more fit to be the universal human language than any other which is spoken by man, inasmuch as it alone combined the two great streams of language largely adapted to the uses of civilisation—the Romance and the Teutonic. And by the joint activity of the American and the English people, it is now spreading in every country, and is becoming—what French is to diplomatic Europe and Italian to the Eastern Levant—the traveller's language of the great world. The time will come, perhaps, when the English Bible of the Bible Society will become the one Bible of humanity; but that is in the far future.

Meanwhile a very noble, nay, a priceless, service to the cause of human progress is being rendered by the profusion with which copies of the Scripture, or portions of the Scripture, are being sent forth into every country of the civilised and uncivilised world. The Bible Society sends forth the Word without note or comment. It leaves it to tell its own tale; to wield its own power, to win its own way. And the Bible Society is right. There are those who sneer at the enterprise of scattering a book of such miscellaneous and, as they say, incongruous contents broadcast among savage and civilised peoples. It needs culture, we are told, to read the Bible aright, and more harm than good is likely to be done by putting it into every one's hands to pick out its narratives or its precepts at will. Certainly the Bible is the frankest and freest of books. Its writers are at no pains to take stumbling-blocks out of any one's way. Nay, they sometimes seem to be at pains to put them there. At any rate, they will not let us nod while we study their pages. We must keep our faculties vigilantly active, or their

meaning will escape us and their words will lead us astray. But this is one of the most precious features of the Bible as the instrument of the spiritual education of mankind. It is impossible to treat the Bible as a mere handbook of precepts or a digest of philosophy. It is full of the most stimulating incentives to thought and aspiration; but it forecloses no questions, and forecasts no conclusions that the intellect may puzzle out for itself with sore toil and pain, growing free and strong by the effort. It sets all to whom its animating message comes on the path of a true, free, and large development, according to the powers and possibilities of their nature; but it has no mould into which it seeks to cast them, no pattern to which it seeks to conform them, except that perfect image which it sets before them, and which remains still higher than the highest, and will be the perfect form of man so long as man's being endures.

The Bible being a full and pregnant history of man's spiritual education, from the earliest infancy to the manhood of our race, there is something in it which is calculated to lay hold on men in every stage of capacity and culture. They will find there the secret of God's dealings with them in whatever stage of their education or experience they may have attained. Savage or civilised, educated or uneducated, advanced or immature, they can all find some word of God in the Bible which is spoken direct to their particular state and their individual souls. The most cultured and the most foolish find fields there in which they can freely and joyfully expatiate, and flowers of beauty and fruits of wisdom with which they can gladden and enrich their lives. There are few happier thoughts to a Christian who is eager to see the blessing of the Gospel brought home more largely to the world, than that which is suggested by the Bible Society's work. The Book, at any rate, is being sown broadcast over the earth: and it is the history with which the Book is charged, the Life which is the light of men, which is God's great witness and His chosen instrument for the regeneration of the world. There is another ground on which in these days we may rejoice in the Bible Society and its work. There are, alas! churches many, and missions many; and poor savages are constantly perplexed and distracted by the jealousies, and even hatreds, of the sects which contend for their souls. It is the scandal and shame of Christendom; and in heathendom, in the mission-field, it is a terrible stumbling-block in the way of hearty and fruitful adhesion to the Gospel. But as the Bible gets spread abroad the one Gospel will make itself known, and the sects, let us hope, will be shamed before the Truth. At any rate, men will be able to judge for themselves more freely what teaching best squares with the truth of Scripture, and the palm will be to the Church in which most manifestly simplicity, liberty, and charity reign.

THE JUDGMENT IN THE DALE CASE.

THE great ecclesiastical suit, which came to an end on Monday, had a personal, as well as a more general, interest. It was the first case *célèbre* with which the new LORD CHIEF JUSTICE has had to deal, and there was some natural curiosity as to how he would sustain the reputation of the high office he has been appointed to fill. The occasion was critical, and for LORD COLERIDGE himself must have been trying. He has an hereditary interest in Church questions, and must be supposed to view the controversy in which he was called to arbitrate with something very different from the professional indifference of a mere lawyer. The fortunes of the Established Church cannot be regarded by him with unconcern, and he was too quick-sighted not to perceive that his judgment must have a material effect upon them. He understood, also, that the decision was awaited with great anxiety, which was intensified by a feeling that hitherto there had been an apparent disposition on the part of the Queen's Bench to snub LORD PENZANCE and his Court, and the consequent fear that some miserable technicality would once more be allowed to interfere with the administration of justice. The result is, that LORD COLERIDGE has vindicated the Government which promoted him, and fairly won his spurs as Chief Justice, and while thus enhancing his own reputation, has rendered essential service to the country and to the authority of law. If the decision had been different, the sooner the Public Worship Bill had been repealed, and any attempt to deal with the Ritualists by means of law abandoned, the better. It may be that even now it is not much that has been gained; but, at least, the law has been saved from the utter contempt into which it must otherwise have fallen. We have no desire to see MR. DALE and MR. ENRAGHT in gaol, nor do we see any particular advantage which the cause of Evangelical Protestantism gains from the imprisonment. The punishment is an extremely odious one, and

can only be justified on the ground of its necessity. But we are forced to the conviction that it is necessary, for the simple reason that there is no other way of upholding the authority of the law. It is absolutely intolerable that any man, however sacred his office or high his position, should openly refuse to obey a Court because, forsooth, he is not satisfied as to the mode of its appointment. If the tribunals which Parliament has created are not to be obeyed without further dispute, there is an end to all security for good order. In any other case a suggestion of indulgence to such lawless arrogance would be scouted, and it would be of evil precedent, indeed, if the priest were allowed an impunity which would be granted to no one beside.

The one conclusion to which all sober-minded men have come is that MR. DALE must be treated as any other offender would be, and must either submit to the Court or endure the penalty of contumacy. That he is a clergyman, and that his disobedience has to do with his ideas as to his clerical functions, are mere accidents in the case which should not be allowed to disturb our judgment as to its essential principles. It is because we feel that the point at issue in this particular case was not the legality of Ritualism, but the supremacy of law, that we welcome the decision at which LORD COLERIDGE and his colleagues have arrived, and rejoice almost as much at the distinct and emphatic manner in which it was pronounced. The marvel is how these men of high character, honoured as earnest Christian workers, and conducting themselves in all other points as good subjects of the State, could ever be led to place themselves in so anomalous an attitude. It is true that they cannot wear their vestments and maintain the rites they deem of so much importance as clergymen of the National Church, and it is equally true that, in the present condition of things, they cannot secede from that Church and continue clergymen of what they regard as the Holy Catholic Church. But this suggests the question whether they are determined to repudiate authority of every kind, and be absolutely a law unto themselves. Their Church has entered no protest against the Court in any form that can be regarded as official, and certainly has expressed no intention of severing its connection with the State rather than tolerate its jurisdiction. How, then, is it that these clergymen can start personal objections? What are these but the exercise of that right of private judgment which the authority of the Church absolutely supersedes? No doubt they will talk about Convocation, and the mode in which it has been ignored, but that does not affect the question. The Bishops of the Church, who certainly have some claim to be considered as its organs, have accepted what their clergy think themselves justified in repudiating, because the sanction of the Church has not been given in the manner which they think necessary. Here, again, is private judgment. On such terms nothing is more easy than to profess submission to authority, since the individual himself has to decide what authority he is prepared to obey, and whenever there is anything distasteful, finds plenty of reason for questioning either the jurisdiction, or the particular mode in which it has been exercised.

These, however, are points to be settled between the clergy and the Bishops, or Convocation. What the nation has to care for is the conservation of its own authority; and the value of LORD COLERIDGE's judgment is that it does this in the most satisfactory manner. We have only to imagine what would have been the result of a contrary decision in order to appreciate the importance of that which has actually been given. The subtle ingenuity of a very clever counsel had exhausted itself in an endeavour to detect flaws in the procedure. The title by which LORD PENZANCE was described was questioned, the mode in which he had conducted the proceedings of the Court was criticised, his right to act as Judge at all was challenged. MR. CHARLES seemed sublimely unconscious of the point to which his over-refined subtleties were driving. We hesitate not to say that, if his contention could have been sustained, the dignity of the law would have been lowered and its administration turned into a farce, at which every irreverent critic might scoff, and which all the disobeisance would safely treat with defiance. Of the indiscreet and discreditable attack upon LORD PENZANCE we will say nothing, as an apology was made for it. But the general bearing of MR. CHARLES's argument was dangerous in a very high degree. It should be the effort of all concerned in the administration of justice at present to uphold the majesty of the law, and in order to do this, to show respect both to the Parliament by which it is made and the Courts by which it is administered. MR. CHARLES did his utmost in the contrary direction. It may be alleged that it is only an Ecclesiastical Court whose influence is thus impaired. But the world will not

make the distinction which the "E. C. U." and its advocates may institute. Mr. PARNELL and his abettors will not make it. The extreme class of Irish journalists who lose no opportunity of rousing the people's opposition to law—the lawless spirits which are to be found in all societies—will not make such a distinction. All this mattered little to the eager champions of anarchy in the Establishment. The dignity of a Court and Judge might be trailed in the dust, the confidence of the people in the equal administration of law shaken, a grave judicial proceeding turned into a screaming farce, in which a number of incompetent performers acted; but they would not have been concerned so long as Mr. DALE was released and the Public Worship Act made more than ever an object of public scorn. From this Lord COLERIDGE has saved us. It was clear from the first that the Judges were resolved not to be made the mere sport of legal quibblers; and those who had closely watched the course of the argument, and especially the interruption to which it led, must have been prepared for the decision reached.

The style in which the LORD CHIEF JUSTICE dealt with the case was at once manly and convincing. The contrast between the spirit in which he treated the affair, and that which was shown by his predecessor on a previous occasion, was very striking. No one could suspect Lord COLERIDGE of any bias against the defendant, and from first to last the matter was treated as one of pure law. His judgment, however, not only decided as to the frivolity of all the objections started; but it pronounced a dignified rebuke on the promoters of the appeal. His lordship did not even affect any respect for the proceedings by which they had consumed so much of the valuable time of the Court, but spoke with a severity which was certainly not more caustic than just, of the singular inconsistency of Mr. DALE in appealing to the Court, not because of any substantial wrong that he supposed had been done to him, but because of some legal flaw in the proceedings of a Court whose very existence he had ignored. "All the proceedings, in fact, were according to law; of all of them Mr. DALE had notice. On none of them has he appeared, against none of them has he made any defence; and now, when he has incurred the punishment of disobedience to the orders of one of the QUEEN'S Courts, he comes to another of the QUEEN'S Courts, not to complain—for that is not suggested—of anything unjust or illegal in the action of the Court, but to take exceptions to the phraseology of the various legal documents in which the acts of the Court are stated." The whole case is really there. The only point to be decided was whether a few technicalities should be allowed to overrule law and justice. The Judges have pronounced against the validity of these technical objections; but, could they have been sustained and had they been allowed to prevail against higher considerations, the result would have been a shameful perversion of right. What the Ritualists will do next remains to be seen. They talk of an appeal, but after such a decision it is hardly probable that the idea can be seriously entertained. At all events, an appeal would have little chance of success, and certainly it is most undesirable that it should. We have had enough of this solemn trifling, and the nation will not brook it much longer, and the sooner the clergy perceive this and make up their minds either to obey the law or abandon the position which the law alone gives them, the better for all the great interests concerned. The applause which greeted Mr. Justice MANISTY'S closing observations was, of course, unseemly in a Court of Justice, and was very properly suppressed. But the words themselves were eminently wise, and we cannot too strongly emphasise his "earnest hope that clergymen would no longer disobey the law on account of decisions of which they disapproved, but would rather resign their benefices." There is no other class in the community to whom such a monition could be addressed with any propriety, except the Land-leaguers in Ireland.

Among the other secret associations which are springing up on every hand, is there a Guild of Coroners for the promotion of sacerdotalism? The thought suggests itself upon reading the account of an inquest held at Camberwell this week upon the body of a child four months old. In course of the mother's evidence Mr. Coroner CARTER asked "whether the child had been christened," and on receiving a reply in the negative, delivered himself of a little homily to persons in general, and of the poorer class in particular, who "registered the births of their children, and there left the matter, utterly ignoring the sacramental rite." To this neglect he traced "what are termed 'burial scandals,'" in deploring which he seems to have lost sight of the provisions of the Burials Act, which make it a matter of small importance that clerical scruples exist as to reading a particular form of service over an unbaptized child. With a solemnity which suggests a belief on his own part in the superstition that a child's fate in the next world is in some way affected by the

sprinkling of a little water and the utterance of a certain formula by so-called "successors of the apostles," he concluded by intimating that he would "say nothing as to the effect on the children themselves." We heartily echo the remark of a correspondent of the *Daily News*, commenting on this case—"Coroners should stick to their own work and leave ecclesiastical matters to be dealt with elsewhere and by others."

There was a great gathering of the Ritualistic clans from all parts of the country at the Birmingham Town-hall on the 8th inst., with a view to frightening the authorities from a practical manifestation that Anglican "priests" cannot, at their goodwill and pleasure, be permitted, with impunity, to defy the law which secures to the clergy of one denomination exceptional privileges and emoluments. The Rev. BERDMORE COMPTON endeavoured to establish a casuistic distinction between matters which, in the State Church are inextricably intermingled. "In all matters concerning the property of the Church," the Ritualists, he said, were prepared to recognise "the rightful jurisdiction of the State," but this, he argued, was a question of "worship, doctrine, and spiritual things." It may serve their turn in an appeal *ad populum* to make this representation, but the slightest thought will manifest that such a position is utterly untenable. Messrs. DALE and ENRIGHT may hold any "doctrine," take whatever view they please of "spiritual things," and "worship" with any rites and ceremonies they choose to employ, provided that in so doing they do not intrude themselves into "property," the control of which is admittedly a function of the State, or violate conditions which the State has annexed to the enjoyment of its revenues, and the official distinctions connected therewith. Mr. COMPTON simply writes himself down "a bold and bad citizen," the description which he says is applicable to any one who "refuses obedience to the Courts of the State on questions of property," while he, obstinately violating the conditions which the State annexes to its possession, declares a determination to cling most tenaciously to the property which the State bestows as rewards upon obedient clerical functionaries. Archdeacon DENISON, who seems to have caught some of the spirit which animates the "Boycotting" tenant-farmers in Ireland, declared that the Ritualistic clergy have "a place and inheritance which they will maintain and which no power on earth shall force them to abandon." The claim, it is now confessed, amounts to this, that Anglican priests are to be governed by laws made by the clergy in Convocation and administered by the Ecclesiastical and not by the Civil courts. The English people fought that battle once for all long since, and it is no longer an open question. That the shrewd working men of Birmingham are not likely to make any mistake when that issue is plainly presented to them we have a significant indication in the fact that the only speaker who took part in the meeting (jointly organised by the "Church of England Working Men's Society" and the English Church Union), on whose behalf a claim was made to the title of "working man," was imported "from London" for the purpose. All the resolutions were of course carried unanimously. The law courts have replied to the menaces which they contained by returning Messrs. DALE and ENRIGHT to safe custody in HER MAJESTY'S gaols at Holloway and Warwick.

"What is to be done now?" is the question anxiously discussed in clerical circles. The representatives of Ritualism and the maintainers of the law face each other, both alike powerless to suggest a way of escape, from the consequences of the struggle in which the course of events has involved them, without a surrender of moral influence, which would be tantamount to defeat. The Rev. MALCOLM MACCOLL calls upon the Bishops, if they would avert Disestablishment, to arrange at once terms of compromise which will legitimise the irregularities of the Romanising clergy as to lights, vestments, eastward position, wafer bread, mixed chalice, and incense. Mr. MACCOLL'S plan is "sanction for the condemned ritual at hours previous to eleven in the morning, but not later," a compact which would be observed by the Ritualists until—the time came for making further demands which could not with any show of consistency be resisted. Thorough-going Establishmentarians have unflinchingly argued that a man should be Moslem, Taoist, or Christian, according to the geographical position of his permanent dwelling-place, but the idea of a State Churchman having to consult the clock to know whether he is at a particular period of the day Romanist or Protestant would strike even such a person as an arrangement too palpably absurd! Obviously the relief thus obtained would ensure the speedy downfall of the Establishment amid inextinguishable laughter. Canon LIDDON'S proposition for a new spiritual Court, in which the *Guardian* last week hoped to find a way of deliverance, is declared by Dr. LITTLEDALE to be "quite unworkable" for three reasons. First and chiefly, "before bishops can be trusted with new powers over the clergy, they must be so chosen by them as to feel that they owe their whole official position to them, and liable to impeachment and deposition, by accessible process, for any breach of trust. Secondly, out of the twenty-nine living Archbishops and Bishops, no more than half can, on the most generous estimate, be credited with even a rudimentary acquaintance with theology; while if six of them have so much as a glimmering of canon law, it is quite the outside calculation. Thirdly, no body of competently trained lawyers exists now from which trustworthy legal assessors could be chosen." The *Guardian* is evidently in despair; the only course which suggests itself to this great counsellor of the Church is to continue to "rub along" as well as we can—a policy which its most inveterate admirer cannot eulogise as a specimen of heroic statesmanship. Verily the end cannot be far distant.

THE BISHOP OF LIVERPOOL AND THE REV. J. G. ROGERS.

The following correspondence appears in the *Liverpool Daily Post*. Our readers will observe that it has arisen out of the construction put upon some remarks made by Bishop Ryle at the Church Congress held at Leicester in October last:—

To the Editor of the *Daily Post*.

SIR,—The extract from Mr. J. Guinness Rogers' article in the *Nineteenth Century* about myself, which appears in your paper of to-day, contains a most unfair and inaccurate representation of what I said at the recent Leicester Congress. I have already told Mr. Rogers this, and I now ask leave to tell your readers. Mr. Rogers says that I told the Congress that those Dissenters who desire to promote disestablishment and religious equality were a small section and a rabid minority. This is incorrect. I did not do so. I did say that those who used the violent language about the Church of England's union with the State, of which I supplied specimens, were only a small section and a rabid minority; and I also declared my belief that the great body of Dissenters had no sympathy with this kind of language, and thoroughly disliked it. To that statement I adhere. To advocate the great principle of Disestablishment, and conscientiously and calmly desire the disunion of Church and State, is one thing; to use violent and intemperate language is quite another. Your insertion of this correction in your widely-circulated paper, will oblige yours, &c., J. C. LIVERPOOL.

The Palace, Dec. 10, 1880.

P.S.—As to Mr. Rogers' charge of "narrowness," I am content to leave it to the judgment of those who know me better than he does.

To the Editor of the *Daily Post*.

SIR,—I have only just seen the letter of the Bishop of Liverpool, which appeared in your paper of Saturday last. I am so grateful to find that he makes a distinction between different modes of advocating Disestablishment, and did not mean to include all in the strong censure of the paper read by him at the Leicester Congress, that I might have been content to leave the matter as it stands were it not that I cannot quietly accept the statement that I have given a "most unfair and inaccurate misrepresentation of what he said." I have, therefore, no alternative but to ask you to publish my reply to the communication which, as his lordship intimates, he made to me. My answer was as follows:—

I am extremely sorry that I should have pained one for whom, despite all differences of opinion, I have always entertained a profound respect, and I should be still more distressed if I could feel that I had done your lordship any injustice. But while I am extremely thankful for your interpretation of your own words, I cannot even now, after carefully reading the report in the *Guardian* once more, see how I could, apart from your explanation, have construed your language in any sense but that which I have put upon it in the *Nineteenth Century*. Here is my difficulty. I do not know any "wild men" among Dissenters who employ the sort of language you quote. What some irresponsible individuals may have said, I cannot tell; but I do not believe that any one who talked about burning prayer-books or turning the clergy out of doors, or who called the Church of England "Babylon," would have a chance even of completing his sentence at any meetings for which the Dissenters could be regarded as responsible. But some of these statements may be regarded as representations, however exaggerated and distorted, of the Liberationist contention. I could not believe that you intended to occupy your own time and that of the Congress by an attack upon men of straw, or on extreme individuals without any representative character. I had no option but to interpret your words as a description of Liberationists and their views. I read the passage over and over again in the hope of extracting some other meaning, but each successive reading confirmed my original impression that it was a caricature of Liberationism. Well, you go on to say of the vast majority of serious, God-fearing Nonconformists not only that "they have no sympathy with this kind of language," but that "although attached to their own chapels they have no wish to quarrel with the clergy, and are willing to think and let think." I could not doubt that it was your intention to discriminate between those good Dissenters and Liberationists, and to say that the latter were in a minority. I must add that my impression was shared by a number of friends with whom I conversed on the subject.

Your lordship is pained by my criticism. That feeling will enable you to understand how those of us who have earnestly sought to keep our arguments for Disestablishment free from sectarian hostility, and who can honestly say that our opposition to a National Church has not lessened our respect for conscientious Churchmen, resent such suggestions as are found in your words. I know not where the "wild men" are to be found. This ignorance is the real cause of any misapprehension into which I have fallen. You will observe that I do not attribute to you the words which you repudiate; they simply express the inference that I have drawn.

And now, my lord, as to your relations with Dissenters, allow me to say that there is no mistake amongst us as to the position you occupy. I say in the paragraph to which you object that "you are ready enough to acknowledge the religious work of Dissenters." No one would suspect you of "narrowness" in that relation. It is only when the right of the Establishment is questioned that any such narrowness is manifested. There is no Churchman whose name was more honoured among Dissenters a few years ago than that of the author of "Home Truths." It is honoured still; but with that sentiment is mingled one of disappointment that one who is himself so loyal to Evangelical Protestantism should be so unable to understand those who have carried their Protestantism a point further than himself, and who, objecting to all interferences of Governments in matters of religion, object specially to the continuance of an Establishment under whose fostering influence has grown up the most dangerous anti-Protestant movement of modern times. I can only further assure your lordship that no words which I have written are inconsistent with the most sincere and hearty respect for your personal worth and the fullest appreciation of the services you have rendered to the cause of Evangelical truth.

In reply the Bishop pointed me to the extracts in the *Bishop of Manchester's* charge of 1877. It seems to me that it must be the previous charge of 1872 that is meant, for it does contain such an anthology. I do not find in either charge statements such as those cited by the Bishop of Liverpool in his paper. There are some strong utterances, but I doubt whether either of these bishops would class the speakers among "wild men." I am glad, however, to know how it was that Dr. Ryle was led to make such strong assertions, and can now assure him that Liberationists generally would repudiate the language of which he complained at Leicester.

Yours, &c.,

J. GUINNESS ROGERS.

Clapham-common, December 13.

Correspondence.

AMERICAN NOTES.

To the Editor of the Nonconformist and Independent.

SIR,—While I write, your honoured and most welcome representative at the various gatherings of American Congregationalists, Rev. Alexander Hannay, is on the ocean, returning with Mrs. Hannay and Dr. Henry M. Dexter and Mrs. Dexter as travelling companions. The abstracts from American papers which our friends in England will see can give no adequate impression of the ability, tact, grace, and acceptableness with which the Congregational Union's secretary has discharged his errand to this country. I have heard the larger part of his public addresses in our representative assemblies, beginning with the first before the American Board at its immense meeting in Lowell, where I had the honour and pleasure of introducing him. This, and the address to the Andover students the same week were, I believe, the most extended ones he has given; but of all the series—every one of them felicitous in logic, in statement, in historical allusions, in wit and pleasantry—no one was so instructive to American Christians as the second part—the "post-prandial"—of his response to the Chicago ministers at the banquet given by them in honour of his brief stay in that city. Here, and at Andover, the best things were called out by questions from the auditory. Something of interest is always due to the peculiar idioms of another land, even if the language is the same, when a speaker full of information and apt on occasion discusses topics of common interest in what is to him a foreign land. I need say nothing to you, who know him so well, of Mr. Hannay's large endowment of tact, and this of a choice and supreme quality; but to those among us who know the atmosphere and peculiar sympathies of an English audience, it was simply a rare and exquisite gratification to see him find his way from topic to topic, and point to point, delighting at every step his American hearers. You will see nothing in print of those two beautiful addresses at Andover and Chicago—each of them to an audience largely drawn from a theological seminary, the one the oldest and the other the youngest that we have—and therefore I will say something more of them. At Andover the queries put were related more to general affairs in England; at Chicago they had regard to your religious parties and denominations particularly. It has never been my fortune to hear or read anything so admirable in respect to High Church, Low Church, and Broad Church in the Establishment, and their several relations to the religious life of England and to the coming separation of Church and State, as Mr. Hannay's Chicago remarks. There, as well as at St. Louis afterward, he uttered also weighty words touching extreme tendencies to Independency and the need of national fellowship among Congregationalists. They will be pondered for a long time to come.

This "Council" was but the fourth gathering of a permanent representative Congregational body in this country, and the testimony of half a century's experience of the like in England was most valuable. Nor was a word wasted of Mr. Hannay's earnest and graceful invitations to American Congregationalists to draw closer to their English brethren. You will see in print what was done as to a deputation to attend the Semi-Centennial Jubilee in London next May. Dr. Dexter, the historian of Congregationalism on this side of the water (most fitly selected to preside at St. Louis), is one of that deputation, and naturally its chairman, and I hope on this account—though hardly on account of his excellent paper at Boston—that his studies abroad may extend through the winter and into the spring. No man among us could so becomingly lead our representatives at your great Jubilee. No man more fairly exemplifies that fine union of eager progress with the wise conservatism that proves all things and holds fast what is good, both in doctrine and practice, which is held in high honour among us. His selection to preside at St. Louis was no accident, as such things often are. I hope, at least, if he does not remain in England till May, that some public occasion may offer itself for his testimony to many important elements in the American Congregationalism of the present day—which no man knows better—and to the admirable and delightful bearing of Mr. Hannay in our great assemblies, and to the exceptional degree in which he has charmed all who have heard and met him on this side the sea.

One of the papers of the Council, Rev. Professor Mead's on "A New Creed," must almost as greatly interest your leading minds as ours. In thoroughness, wisdom, fairness, and calm fidelity to Evangelical doctrine, it could not well be surpassed. The action of the body on the line indicated by it, and by a few memorials presented, was due in part to these fine qualities of the discussion, and in part (and more), to the well-nigh universal sense of the absolute need just now of such a declaration of faith as is proposed. There may be a few who so cling to antiquated statements as to be reluctant to have anything of this sort done. The immediate opposition, however, has been from those of the contrary part, who would have the body far more lax in its theology than Congregationalists have ever been. No acceptable formula of faith, of course, could represent the views of either of these two extremes, and if Mr. Hannay's hope of an international consensus of Congregational belief can be fulfilled, the same may be said of English-speaking Congregationalists the world over.

Another important paper read at the Council may have its interest for you—viz., that of Professor E. C. Smyth, of Andover, on "Ministerial Standing." In some quarters there is large and vehement complaint of men coming from England representing themselves as Congregational ministers, and introducing un-Congre-

gational teaching in a few of our pulpits. Possibly, if we were in general better informed on English organizations and the contents of your Year-Book, some of this would be prevented. Possibly some further safeguards by way of certification of the standing of individuals are needed.

Yours ever,

GEO. F. MAGOUN.

Iowa College, U.S., November, 1880.

THE DISENDOWMENT QUESTION.

To the Editor of the Nonconformist and Independent.

SIR,—The interesting and valuable correspondence between "A Perplexed Parson" and the Rev. J. G. Rogers having come to an end, I should like, with your permission, to refer to one aspect of the question which has not, I think, been brought to light. We Evangelical Nonconformists are accustomed, when speaking or writing in advocacy of Disendowment, to say with Mr. Rogers, that we have no unfriendly feelings toward the Church. And this is perfectly true: but in what sense?

What is "the Church"? We reply, it is the nation viewed ecclesiastically, and to the nation thus viewed belong the funds now enjoyed by one of the Christian sects, viz., the Episcopalian. We intend that those funds formerly enjoyed by the nation when it was ecclesiastically one shall ultimately be again enjoyed by the nation though now ecclesiastically manifold. And this, not by the concurrent endowment of Christian Churches, but by the appropriation of the funds to common or popular purposes, such as hospitals and education.

But as to our feelings toward the Church—i.e., the Episcopalian Church—whether they are friendly or not, must depend on a further interpretation of the word. The Episcopalian section of the Church is, at least, threefold, and I venture to say that toward two out of the three main divisions of that body, the feelings of the large bulk of the Nonconformist Christian public are decidedly unfriendly.

For myself, I have no hesitation in avowing my strong conviction that the "Church," as a whole, is doing far more harm than good to the cause of New Testament Christianity. On the one hand, it is the great propaganda of Popery. The Ritualistic party, whose zeal and self-sacrifice, indeed, are admirable, are teaching in thousands of English parishes what is, in our opinion, a drivelling superstition—a religion which as inevitably tends to degrade the people as it begins by corrupting the simplicity of the Gospel.

On the other hand, we have—as a natural reaction from Ritualism within the Church—the Broad Church party, whose teaching leads to indifference or infidelity; while outside the Church the same reaction is visible in a growing alienation from all religion.

Between these two poles there is the Evangelical party, whose doctrine and practice are happily corrected where they are not taught by the New Testament, to which, in common with ourselves, they point as the one standard of appeal in faith and morals.

Toward this party, as "holding forth the Word of Life," we have no unfriendly feelings, but while praying for them a larger light, heartily wish them in their church work God speed. But we are not on this account willing to endow this party in perpetuity with funds which we regard as belonging to the whole nation ecclesiastically considered. Still less should we be willing to allow the Broad Church party to be so endowed; and infinitely less should we be so to endow the propagators of priestcraft, which we regard as a religious disease of a malignant type.

When, therefore, we say that we have no unfriendly feelings towards the "Church," I submit that the word needs explanation. As citizens we would secure to all parties and faiths alike, in the eye of the State, "a fair field and no favour." As Christians, we wish to cultivate friendly feelings toward all who love our Lord Jesus Christ in sincerity; but undoubtedly we believe that the teaching of many who so love Him is hostile to His kingdom, and therefore injurious to the interests of mankind; and our feelings toward that teaching is most unfriendly.

I am, Sir, faithfully yours,

Nottingham, Dec. 11, 1880. J. ED. FLOWER.

CONGREGATIONALISM & THE PEOPLE.

To the Editor of the Nonconformist and Independent.

SIR,—The test of a remedy is the degree of its success in the worse class of cases. Judged by this standard, is not modern Christianity somewhat a failure? The Gospel has not failed—it is still "the power of God unto salvation"—but our presentation of it to the people has. To gather the religion-respecting classes into comfortable places of worship, and band them together in churches, can hardly be reckoned amongst "the triumphs" of the Gospel, while large masses of the people remain utterly uninfluenced by it, and no adequate steps are taken by the Churches to bring it before them. In support of these points, I need only refer to the Rev. A. Hannay's speech in America, reported in your number for December 2, in which he shows, by an appeal to statistics, the irreligious character of the Metropolis, and twice asserts that "to speak of London as a Christian city is a grim misnomer;" and to Lord Shaftesbury's remark at Wimborne, also recently reported in your columns, that "The great danger to this country lay, not in the activity of those opposed to religion generally, but in the vast indifference and apathy of the great masses of the people." Let me add a further observation of Mr. Hannay's. Referring to "the great ends for which God has planted a Church on the earth," he said, "I do not mind confessing that, in my judgment, down to this time, in this we have failed." Is not this true of the Christian Church as a whole?

In view of statements like these, I think we are bound to ask ourselves, not simply as Congregationalists, but as Christians, is it, or is it not, the duty of those in the Church to endeavour to save those outside it? Has, or has not, the Church adequately fulfilled this duty? Is not some fresh agency, as well as increased spiritual vigour, needed in order that this duty may be faithfully discharged? Much

might be said on each of these points, but I prefer leaving them in the main to your readers' prayerful and earnest consideration, only offering one or two brief suggestions. As regards the first point, have we not made a great mistake, or at least been guilty of a serious omission in thinking that caring for those outside the Church simply means that each Church should have its little pet preserve, for the exercise and development of its energies in its own immediate neighbourhood, while doing nothing for the great mass of humanity (who never come into contact with any church) beyond a yearly contribution to a society supposed to look after them? Can we condone our responsibility in this way? Ought not churches to do something more direct? And, touching the second point, do not the numbers of utterly irreligious persons amongst the upper and middle classes (for these, rather than the poor, who are spiritually cared for in many ways, I have specially in view) show that this way of caring for outsiders is inadequate, and require supplementing by an effort on the part of entire religious bodies, or of all religious bodies combined, to bring the Gospel directly before the multitude who will always remain permanently outside all churches? Would it not be an honour to Independents to take the lead in such a work? As to the third query, no doubt greater spiritual energy in ministers and churches is urgently demanded in view of this duty. But I am also inclined to think some fresh form of evangelistic agency is called for, suited to the character of the times. I just throw out two hints. Could not high-class music be laid under contribution? Might not views of some kind, representing scenes in our Lord's life, or other Biblical incidents, be made the basis of telling and touching appeals? Why stick inveterately to the modern sermon? It has no Divine authority. Preaching is a Divine institution, but in how many ways we may preach the Gospel—by hymns, by free addresses, by sympathy, by conduct, and so on. Speaking of the need of lay agency, Lord Shaftesbury said, in the speech above referred to, and the remark deserves notice—that "great freedom of thought and action should be allowed to lay agents." The same principle is endorsed by Mr. Rogers in the Congregationalist for November. The great thing is to attract. Not only to throw our church, or even our music-hall doors open, but to "go out into the highways and hedges" and compel men to come in and listen to God's truth; to go after the lost sheep until we find it; to become "all things to all men," that we may by all means save some.

In conclusion—for I have already occupied too much of your space—let me say that my aim in this and former letters is thoroughly practical. I hold no "gloomy views of Congregationalism," nor do I wish simply to "unbosom" myself as "A.C." remarked—there was a touch of quiet sarcasm in that last suggestion—and I altogether disclaim Mr. James' insinuation of "mere criticism." If I have complained, it was with a view to amendment, in the hope of discovering some practical method of dealing with an acknowledged difficulty. I trusted some of our leading ministers and laymen would have been willing to throw the light of their wisdom and experience on this question. How is it they will not? Must they have great names as well as important topics to draw them out? May not a person of no consequence broach a subject of very great consequence? Are we so custom-ridden as to measure a question by the social or other position of the questioner? And why are we so shy of criticism? Is not everybody a critic of some sort? Only some have taken out a licence for criticism—editors and preachers, for example—and then nobody objects. But even amateur criticism, if I may use the phrase, may do good, if its spirit and tone be healthy; and sometimes touch points professional critics have overlooked, as the rat that got wedged into the hole in the ship's bottom, which had baffled all the carpenters to find, saved her. We must understand the disease before we can find the cure.

I am, Sir, yours faithfully,

North Kensington, Dec. 11.

CHARLES FORD.

P.S.—Would it not assist in ventilating the question of the relations of those inside, to those outside, the Christian Church, if some wealthy layman or religious society were to offer a prize for the best essay on the subject?

To the Editor of the Nonconformist and Independent.

SIR,—I have read with much interest, and with, I hope, some profit, the letters of Mr. Ford which have appeared in your columns complaining that the preaching in our pulpits is not robust enough, and not sufficiently abreast of the age. Such letters do good, even when they stir up a certain degree of resentment. They compel us to examine ourselves, to recognise our own shortcomings, and to attempt better things.

But will you permit me to say a word or two on behalf of a large number of my brethren who are not likely to say anything for themselves, even if they are so fortunate as to see these letters. The intelligent part of this nation wants a strong, vigorous, healthy population—that the men of England shall be physically able to discharge the duties of men. But modern science tells us that we can have such men only under certain conditions—conditions of light and air, of food and clothing, and that where these conditions are violated, and men are compelled to live in over-crowded dwellings, in narrow streets, and where they are insufficiently or improperly fed and clothed, it is impossible that we should have a race physically robust. Mr. Ford wants, as, indeed, we all want, a race of cultivated, able preachers, men who are fit to lead the thoughts of others, and able to appeal to the intellect, the conscience, and the heart of the most intelligent and highly-educated men in our congregations. He finds fault with our ministers because they are not strong, robust, vigorous, manly preachers. But, Sir, it seems to me evident that, as in the case of physical strength, you can have such a race of preachers only on certain conditions. If these conditions are not fulfilled, it is idle to blame the unhappy victims.

Now, since I read these letters I have asked myself what are the actual conditions in which a great number of our ministers find themselves? For answer I have looked around me, with results which I desire to place before your readers. I have recently been called to visit four churches within a few miles of my home. Of the ministers of these churches, one, with a wife and four children all of school age, receives £70 a year. A second, with a wife and six children, receives £80. A third is paid twenty-five shillings a week, and is dismissable at a month's notice. And the fourth, who has a family of eight or nine children, receives £65 a year and a house. A very few weeks ago I stood on a hill-top in this county from which I could have pointed out the locality of six churches (not including any of those just mentioned); knowing these churches pretty well, I am

able to say that the ministers are all married men, in the prime of life, most of them with growing families around them; that three of them have had long and expensive educations in our most famous Colleges, and that yet the united incomes of the whole six do not exceed, even if they reach, £450 a year. These facts are not selected and exceptional, they are typical in this county in which I live; there are, according to the Year-book, 30 churches, and there are not more than four, or at the most five of these churches which give their pastors £150 a year and upwards, and not more than ten or a dozen that reach even £100. I have also made inquiries in well-informed quarters, and find that the average is not higher in an adjoining county.

Now let any of those gentlemen who deplore the present condition of the pulpit, the want of preaching abreast of the age, containing "strong meat" for men, carefully and earnestly consider what these facts mean—the amount of grim care and weary anxiety about the commonest necessities of life that must haunt pastors so circumstanced—how, even if the power to make any use of it is not wholly crushed out of them, there is no possibility of their purchasing literature of any kind, because it cost what they cannot spare—money. Nay, let them follow the consequences of these facts further. It is absolutely impossible to live with any show of respectability and to bring up families on these incomes. They must be increased in some way. Hence arise applications more or less direct to ladies' societies for gifts of clothing and thankful acceptance of them; applications to the promoters of seaside homes for free quarters, and to generous-minded laymen for the means of getting to them; applications to patrons of schools for votes that they may obtain free education for their children; applications to people who give books away, and a host of other applications. These things are very humiliating to those who have to make them. Nothing but the love they bear their families and the dire necessity which is laid upon them would compel them to begin such a course. But this course once entered upon is more than humiliating; it destroys more than pride; it inevitably undermines a man's self-respect and saps his manliness and independence. One does not like to think it, much less to write it—he becomes pauperised.

Add to this that he has no social position; that he is made to feel every day that he lives, even by some among his own people, that he is, and must always be content to be, the inferior of the State clergy, aye, even of beardless curates, and of the professional and wealthy classes generally. He is given to understand that he is a nobody, or, at best, a sort of shabby-respectable poor relation; "not an Independent minister, but the dependent minister of an Independent Church."

These are some of the conditions under which a large number of our ministers spend their lives—conditions against which hundreds of them are nobly and worthily struggling, striving by acts of self-denial, of which the world knows nothing, to retain their own manliness and self-respect. They are poor, patronised, despised, undervalued, compelled to submit to social and other slights, or to relinquish their very bread; and I submit that these are conditions under which it is vain to expect a manly, outspoken, intelligent, abreast-of-the-age ministry; no complaints, no amount of fault-finding, however justified by facts, will ever produce such a ministry until these conditions are altered.

I do not think that an alteration in these points would of itself do all that is desired, but they are essential. When I think of the condition of many of my brethren, my wonder is not that there is so little good preaching, but that there is so much.

I am, yours truly,
A WEST-COUNTRY MINISTER.

THE LORD'S SUPPER AND CHURCH MEMBERSHIP.

To the Editor of the Nonconformist and Independent.

SIR,—For some time it has been my privilege and pleasure to read your valuable paper. I have been particularly interested in reading those letters which have appeared on what I consider to be a very important subject—viz., the Lord's Supper and Church Membership. I shall esteem it a great favour if you would insert the following.

I believe the terms of communion are identical with the terms of salvation, so that repentance toward God and faith in our Lord Jesus Christ are sufficient to indicate a fitness for participation in the ordinance of the Lord's Supper.

The Church of Christ is evidently and repeatedly in Scripture declared to be one. If, therefore, we can ascertain the basis on which the Saviour has founded His Church, the same basis ought to be the principle which should lead us to act in the reception of candidates for the Lord's Table. The foundation of the Church is declared in Matt. xvi. 16-18, Eph. ii. 20-22. Any person, therefore, who has built on this foundation has a right, I think, to participate in the ordinance. If all who love the Lord Jesus Christ are members of Christ's mystical body, where can be the impropriety of partaking that one loaf by which the unity of the Church is typified and its great foundation exhibited? We are to receive those whom Christ has received. But I am aware of the difficulties which surround this view. There are many excellent people who do not consider it either a duty or a privilege to join any "visible Church." They boast with an air of triumph that they belong to no party, have not joined any church, and do not intend to put themselves under the power or influence of any body of people whatever. They avail themselves of the "privileges of the Church," but decline to take any share in its responsibilities. This feeling is growing, I fear, and it is said that the admission, indiscriminately, of all who profess to love Christ to the Lord's Supper encourages this feeling. It is our rule to visit those who desire to commune with us just as we visit candidates for church membership, and if we are satisfied with their spiritual experience we intimate to them our willingness to receive them. But I am aware this cannot always be done in all cases, especially when the invitation is given "to all who love the Lord Jesus Christ, and who feel it their duty to partake." The responsibility, it is said, rests with each "individual conscience." True, and that is one way of getting over the difficulty. Still, I think importance ought to be attached to joining some "visible church." If it is right for one to remain out of the Church, it is right for another to do it; and if it is right for two to do it, it is right for two thousand, or for all Christians to do it. Thus, on this principle, there would be no churches, no places of worship, no ministers of the Gospel, no kind of union to bind Christians together in organisation by which the body of the faithful could work together for the overthrow of evil and the establishment of good in the world.

As "Observer" remarks, "What is a Christian Church but a society for the spread of Christianity?" He also suggests "that if the practice in question were to become general, the result might be the Church's extinction;" and so it might. The remedy then, I think, is to urge all who are Christians to join some "visible Church." Do we, as ministers, attach as much importance to this as we ought? How far are we to blame?

Yours most truly,
Minehead, Somerset, Dec. 13, 1880. FIDELITY.

MODERN NONCONFORMITY.

To the Editor of the Nonconformist and Independent.

SIR,—I saw your valuable paper of the 2nd inst., too late this week for reply to "J. G." and "A. C.'s" letters. The tone and spirit of the latter is only a sign of the times, I much regret to say, and what I fear thousands would echo if they were honest. It has long since become fashionable and respectable to be thought "religious;" and, alas! people are far too easily received in the present day as members into "Nonconformist" Churches, and they call themselves "Christians;" but have they ever asked or thought what the term "Christian" means? viz., to be Christ-like and one of His followers and disciples; and can "the modern Nonconformist," or professor of religion, call himself or herself that? If not, the sooner they are undeceived the better. God's Holy Word says: "Ye must be born again," "Love not the world, neither the things that are in the world." Is God's Word read daily thoughtfully, and earnest prayer the delight and joy of the "modern Nonconformist"? Alas, alas, they are utter strangers to such joys. "A. C." has shown himself off in his true colours, when he attributes the success of a much-lauded Congregational Church to "modern ministry," capital singing, and most courteous officials. Well may "J. G." call such "tawdry elements;" as for the singing, it is made far too much of. Anthems and chants are out of place as sung by the choir only, as at many of our churches. One might quite think it was Exeter Hall we were at, listening to an "Oratorio," instead of "the house of prayer," as it is supposed to be. I quite agree with a Rev. D.D. (whether Churchman or not I do not know), but he said at the Glasgow Conference, "Unconverted persons should not lead the service of song in the house of the Lord." Oh, but many will say—some, if not all, are members of the Church; yes, members of the earthly Church, but are they like many of the congregation, also members of Christ's Church? Are their names written in the Lamb's book of life? If not, their worship (so called) and religion is all a sham and a mockery to the Most High. For God says, "They that worship Me must worship Me in spirit and in truth," and therefore thousands will find out when too late, that their "religion" has all been in vain, and the verdict will be from the King of kings, "Depart from Me, for I never knew you." To the "modern Nonconformists" I would close by saying, Give up your shams and tawdry elements, and even your capital singing, and turn unto the Lord your God, and serve Him and Him only, for His Word says, "Be ye holy, for I am holy."

I should like to have said something with reference to the letter in this week's number about the Lord's Supper and church-membership, but I fear you will think my letter already too long.

I am, yours truly,

Wood-green, December 11.

A. J.

THE MARRIAGE QUESTION.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me to correct some errors unintentionally made by your correspondent Mr. W. A. Blake. The Clerk to the Board of Guardians is not by virtue of his office superintendent registrar—at least, I have been for very many years superintendent registrar, but have never had any office under the Poor-law, and in several other neighbouring districts it is the same.

It is not correct that the Registrar-General receives £3 for each place of worship registered for solemnising marriages therein; a large part of that sum is spent in advertising in the *London Gazette* and a local newspaper the necessary notice that such building has been duly registered; the balance forms part of the superintendent registrar's stipend.

The Board of Guardians have nothing to do with the appointment of the Registrar of Marriages; he is appointed by the superintendent registrar, free from the control of the Board of Guardians or any other body or person, subject only to the approval of the Registrar-General.

There must, I think, be some exaggeration in the complaints made of the want of punctuality in the attendance of registrars at the marriage ceremony, for they are as much influenced by the sweets of fees as any other of the officials, and they know that any want of proper attention to the duties of their office would produce the effect of leading persons intending to marry to seek some other way. I have been an official under the Marriage Act from its commencement, over forty years, and can with confidence assert that in very few instances has the registrar been to blame for any such delay as has been complained of. As a set off against the complaint made against registrars let me state what I know to have occurred at a marriage in a parish church. The clergyman had been informed of the day and hour when it was intended the ceremony should take place; it was arranged that the clergyman should inform the sexton and the clerk, so as to have the church opened and to be present to do the duties of their office. The morning came and with it the marriage party, when lo! the church had not been opened, the sexton and clerk had not arrived, and on inquiry at the clergyman's house it was found that he had gone out and was not expected to return for at least half-an-hour, and, as it afterwards transpired, had forgotten altogether the engagement he had made. No registrar could have done worse, and I expect the foregoing is by no means a solitary case of disappointment in church marriages.

During the time I acted as Registrar of Marriages, I found, not to pay the minister was the exception; since that it has become a rule to pay the minister the same fee as is paid to the registrar; hence has arisen the large increase in the number of marriages solemnised in the registry office; for very unfairly the superintendent registrar is obliged to be present at every marriage that takes place in the office, but receives no remuneration for so acting, thus making the fees payable at the office less than in a place of worship, so giving a premium to marriages without any religious ceremony. I hold that the fittest amendment of the existing Marriage Acts would be to require that parties intending marriage should, after due notice being

entered, attend at the office before the civil officer appointed for that purpose, enter into the civil contract, and then and there have it registered, leaving it to the parties concerned to add any ceremony they may desire; this provision to be applied to all marriages alike. I have no doubt the objections to such a sweeping alteration would be many and strong, still I am convinced that it is the proper one to make.

Yours faithfully,

CHARLES LEWIS.

LITERARY RITUALISM.

To the Editor of the Nonconformist and Independent.

SIR,—We who may be called Nonconformist teachers have to battle with Literary as well as Ecclesiastical ritualism. In the department of English grammar old rules are tenaciously clung to, as if they were the fundamentals of our language; even the broken fragments of exploded definitions are patched up as if their exit was irreparable. Such cannot always be the case. The tide of progress rolls on, and men are gradually shaking off the fetters that bind them to beliefs and systems whose only safeguard against destruction is a superstitious veneration for the past. If increased knowledge and intelligence can no longer tolerate certain old definitions, why not reject them as forms that have served their day and generation? In demolishing an old edifice dust will doubtless rise, but a nobler and more useful superstructure may be reared upon the ruins.

In the science of grammar definitions are essential chiefly for the parts of speech. Here their importance cannot be over-estimated, for, if deficient, they are unnecessary barriers in the way of the learner. In dealing now with some points in detail, trouble and confusion will be avoided if we select one text-book in common use, that we may have definite statements to analyse. Let us glance, then, at "A Plain English Grammar," by Dr. Williams, Principal of the North London Collegiate School, not because it is worse than others, but because it has the merit of being concise, and claims to be plain, and is taught in the metropolis of the kingdom.

In this book we are told that "a substantive is the name of some person, some place, or some thing." In the first place this is not a definition, but an unconscious and unsuccessful attempt to classify the objects of human knowledge. Why a distinction should be drawn between "places" and "things" is not very clear, for it is simple redundancy, while no grammatical construction is determined. Further, the term "thing" can hardly be applied to the feelings and qualities of the mind, which are, therefore, placed beyond the compass of the definition.

In the second place, the principle involved can never lead to any satisfactory result. It is true that the noun names—but other parts of speech also name—a fact which unceremoniously snatches from us every shadow of a test. Nor can the result be otherwise, so long as we consider the meanings of words apart from their function in the sentence. If a word may be the subject or object of a sentence, naming at once an actual thing, and capable of being inflected, it is on that account a noun, irrespective of any particular meaning; and on this principle alone can a definition of the noun be ever reared that will stand "amid the wreck of elements and crash of worlds." Attention is next called to the adjective, which, we are told, "denotes some quality or property belonging to a substantive." But the existence of a class termed "quantity," indicates that some adjectives denote neither quality nor property. We, therefore, conclude that it matters little what is denoted, if we discover the office of the adjective in the sentence, and we can do no better than agree with those who say that "it increases the meaning of the noun, and limits its extent." Side by side with the definition we are favoured with an explanation of the degrees of comparison. "The positive," our authority says, "is the word itself." If this is to be of any utility as a test, we must regard the comparative as the word *not* itself.

Passing, however, to the next part of speech, we are told that a "pronoun, as its name implies, is a word used instead of a noun." Here we have a case where merits are fewer than faults. Comparative philology proves beyond doubt that pronouns are among the oldest words of the language, and historically can be viewed only as general nouns. But besides this, the definition is imperfect, for it excludes the many cases where pronouns stand for infinitives and clauses, and it is wholly inapplicable to interrogatives. We cannot therefore reasonably regard the pronoun as a substitute for the noun, and if we assign to it the distinct province to which, as a part of speech, it is logically entitled, we must define it as a part of speech which may be the subject or object of a sentence, which names by means of a reference, and which may be inflected. In spite of Dr. Latham's excellent classification we are still taught to conceive of the demonstrative pronouns "he," "she," and even "it," which refers to an inanimate object, as if personality was the predominating idea; nay, more, such an extraordinary and unintelligible compound as "adjective pronoun" is forced upon us. Let us, however, exercise forbearance for a short time yet: prejudice and bigotry cannot always stem the tide of civilisation.

Through all this objectionable mass we make our way to the predicate, and at last are treated with a comparatively good definition:—"A verb is the principal word in every sentence." This is satisfactory so far, but immediately the old error creeps up:—"A verb denotes either to be, to do, or to suffer." All these states are expressed by nouns as well as by verbs, while such verbs as "can," "may," and conditions of joy, &c., have no place in the definition. In connection with the verb, mood is discussed, and potentiality is upheld as a distinction. Nowhere can be found any trace of an inflection corresponding to such a meaning. If the potential mood were admitted, it would have to be subdivided into indicative and subjunctive forms:—"I can write," "if I can write;" and further other moods might be constituted on the principle, obligatory, emphatic, &c. In the same connection tense is also discussed, and we are sorry to say that it is not free from incongruities. "Shall" and "will" are most unmercifully handled, and used indiscriminately to indicate future time.

Leaving the wide subject of the verb, we come to the adverb, which, we are told, denotes the time, place, or manner in which anything is done. The predicate is now limited to simple "doing," but since this is not a definition, but a defective classification, and since we have already exposed the hollowness of similar definitions, we need not try to make annihilation more complete.

The preposition is very summarily dealt with. We are told that it is a "word set before a noun to show its relation to some other noun," as, "we live in London."

One having only a superficial knowledge of the subject might be tempted to suppose that "preposition" means "put before" a noun. But it is not so. The word is a translation of the Greek *prothesis*, and as prepositions are placed after their cases nearly as often as before in Greek, the term must have meant that which in composition of words was put before a noun or a verb. Moreover, the definition before us is not strictly true; even in the example given we fail to see its application. The preposition "in" does not show any relation between two nouns; it simply connects the noun "London" with the verb "live." The truth is that no definition effectually separates prepositions from conjunctions except Mansel's, which is to this effect, that a preposition combines with a noun or its equivalent to qualify the predicate.

Lastly we come to the conjunction, which, we are told, is "used to join words and sentences together." We have already seen that prepositions also join words: a radical mistake must therefore be somewhere. If grammarians would only exercise their ingenuity, in supplying ellipses, they would find that conjunctions join separate affirmations only, and not words.

Having now said our say, we must leave grammarians and grammars to speak for themselves. In this as in other matters let our watch-word be "Progress and Reform." The victory will be ours at length, in spite of contending forces whose end seems to be to stifle the full development of mental faculties. Meantime, let us be up and doing, so as to repel the assaults of the assailing foe.

Yours &c., A. M. MACDONALD.
Solsgirth House, Highgate, N., 4th December, 1880.

"HEROINES OF THE MISSION FIELD."

To the Editor of the Nonconformist and Independent.

SIR,—Kindly allow me to call your attention to one or two inaccuracies in your notice of my book, "Heroines of the Mission Field," in your issue of December 9th. There are only twenty-eight biographical sketches of lady missionaries, and of these, nine are in no sense compiled or condensed from existing biographies, being new and original sketches, written from MS. information supplied by friends. For this purpose, I corresponded with survivors in all parts of the world, and received prompt and full information. Mrs. Hannah Zeller, of Mount Zion, Jerusalem, supplied me with the facts concerning Mrs. Gobat's life; and the Rev. W. Hope with those concerning his deceased wife. The Rev. W. Moister, of the Wesleyan Missionary Society, gave me valuable assistance with respect to other lives; Dr. Moffat, of the London Mission, gave information relative to his wife's life; and I could quote other names, but will not trespass on your space. The first two papers in the volume are not biographical, being entitled respectively, "Woman's Work in the Mission Field," and "Zenana Mission Work in India." These papers deal with the latest phases of mission-work, as conducted among heathen women by Christian women from English and American societies.

I am, Sir, yours truly,

EMMA RAYMOND PITMAN.

THE WEST-END HOSPITAL FOR DISEASES OF THE NERVOUS SYSTEM, PARALYSIS, & EPILEPSY.

To the Editor of the Nonconformist and Independent.

SIR,—I beg to be allowed to plead in your columns the cause of our hospital (which is under the patronage of H.R.H. the Princess of Wales), and which possesses a special ward for paralysed children, frequently mere infants, whose rescue from a life of misery was one of the main objects of its establishment. That the hospital is appreciated, is shown by the cots being constantly filled, and this notwithstanding the fact that except in the case of the very poor, a small weekly sum is required for admission. We have also a large out-patient department for adults, and our attendances during the past year have been 4,604. Many of our patients are in great poverty, and we shall be obliged to restrict our good work, unless speedy help is forthcoming, while we feel that the hospital has only to be more widely known in order to receive the help it needs. We shall welcome any visitors who come to inspect it. Any contributions sent to me or to our Treasurer at the hospital, will be gratefully acknowledged.

I am, Sir, yours faithfully,

GRACE E. SACKETT.

Secretary of the Ladies' Committee.

73, Welbeck-street, London, W., December 10, 1880.

CHELSEA HOSPITAL FOR WOMEN.

To the Editor of the Nonconformist and Independent.

SIR,—The sufferings of women stricken with diseases peculiar to the sex evoke our deepest sympathy. Such diseases are no respectors of social position, the rich and the poor being alike liable to them. On behalf of those whose sufferings are intensified and prolonged by their poverty I would ask to be allowed to plead for help. It is ten years since the hospital was founded in the King's-road, and in July last H.R.H. the Princess of Wales, attended by H.R.H. the Prince of Wales, laid the first stone of the new hospital in the Fulham-road, and funds for its completion are a pressing necessity.

Each of the beds on the present premises could be filled five times over from those waiting admission, and some £5,000 are still needed to complete the new building for their reception. The hospital, moreover, is totally unendowed. I do not hesitate, therefore, to ask for support, and I am fully assured that wealth and influence cannot be devoted to a better service than relieving those who are called upon to bear the diseases peculiar to women.

I am, Sir, your obedient servant,

ST. GERMAN'S, President.

13, Grosvenor-gardens, December 15th, 1880.

PROPOSED BILL FOR THE REDEMPTION OF TITHES.—Mr. Inderwick, Q.C., M.P., addressing a meeting at Hastings on Saturday, in connection with the Sussex branch of the Farmers' Alliance, said he was preparing a Bill dealing with the subject of tithes, which he would present in the next Session of Parliament. Tithes were the property of the nation, and Parliament had never hesitated at dealing with them. He proposed to make extraordinary tithes redeemable at nine years' purchase. Several members of Parliament on both sides of the House had promised to support the principle of the Bill.

Literature.

MRS. GROTE.*

THE sketch which Lady Eastlake has given us of Mrs. Grote is one of the most charming books of its class we remember to have ever read. We say this in reference to the style and thoughts of the authoress, apart from the interest which attaches to the subject of the memoir. The volume is slight, its virtues of good type and well-made paper rendering it even shorter than at first sight appears; but it contains, in addition to the narrative, remarks which show penetration of judgment and sound impartiality. Mrs. Grote was so eminent as a cultivated, well-educated, and able woman that any biographer might be in danger of exaggerating her natural qualities and lifting her from the plane of extreme talent to that of genius. Not so Lady Eastlake. With all the devotion she exhibits towards her friend she is too judicious to include her in that supreme class. She says on this subject—

Genius, with its Divine inspirations, may be left to find its way to the admiration of the few, and in the end to the acknowledgment of all; but as regards the common aims of life it implies a being of an imperfect order. Genius is the sport of itself, not the master; strong as instinct in some respects, helpless as folly in others; unequal, emotional, childlike, ever conscious. Not one of these definitions could be applied for a moment to Mrs. Grote; the most equitable, self-possessed, practical, and shrewd of women; mistress of herself, and the sport of no earthly being; with a perfect consciousness of her own powers, and an entire command over them.

Lady Eastlake undertook to tell those who did not know Mrs. Grote personally, and who wished to know, what manner of woman she was. So far as the outside world was concerned, Mrs. Grote seemed to be a very august and strong-minded lady, who wrote books, entered with great zest into political matters, and manifested unusual strength of will in guarding the chair of moral philosophy at University College from the intrusion of any one who believed in the possibility of immediate spiritual perception. From this little book, however, we find that she was pre-eminently gifted with common sense, and an aptitude for practical, ordinary life. Her mind, to use the womanly phrase of her biographer, was "always sorted." She was as capable of looking after the management of her house as a trained housekeeper. She could descend to minute trifles as well as write a biography of an artist, or take part in schemes for political reform. Ability such as she possessed, was sure to have been connected with a thoroughly healthy mind and a strong, buoyant constitution. The following sketch of her manners and tastes as a young girl is given chiefly in her own words, and is as amusing as it is characteristic:—

Her father's grounds were washed by the River Itchin, and when the fishermen landed to collect drift-wood for fuel, leaving their dirty, leaky barks moored to the sedgy shore, Harriet and her next sister would rush to the nearest boat, and, each seizing an oar, "shove off into the river for a row," the governess sometimes appearing on the scene just too late, and standing screaming to them in vain on the strand. "And occasionally, when we got into the middle of the river, especially in the winter season, the wind would drive us in on the mud, whence we had to be rescued by the boats of the merchant vessels, generally colliers, which lay in the stream or at the wharf at Northam, and which towed us into port." "Or we rode horses, bare-backed (when we could succeed in catching them), with a bit of pack-thread round their noses." A huge stack of faggots was also a resource for hiding, "at the top of which we lay quiet for hours, making figures in wet clay." Harriet also understood how to make big kites and fly them, not unfrequently losing them on the tall trees of the Ridgway Woods. And of course she was a proficient in climbing trees; and even when in London and out walking under the charge of the coachman, she would exercise her skill "on the old, black, pollarded elms in the Green Park, near the basin, by Piccadilly, south-west corner. And being fertile (we'll be bound) in resources and expedients at a pinch, and as a refuge against the tedium of existence in London, we used to dazzle with looking-glasses the inmates of the upper stories of the Duke of Grafton's house, opposite to ours (in Clarges-street), or we flew a sort of light paper kite across into their open windows, till the Ladies FitzRoy lodged a complaint against us."

Miss Lewin, as this sprightly young lady was named, was one of twelve children, the parents of whom were eminently respectable, though not of the wealthiest class. At the close of 1817 Harriet made the acquaintance of the Grotes. Old Mrs. Grote, the rich banker, intended that his eldest son, George, should marry a city heiress. But fortune decided otherwise, and gave him Miss Lewin and History for brides. The young people were engaged two years, at the end of which time, finding it in vain to wait longer for the consent of Mr. Grote, senior, they were married privately, and a month elapsed before the secret was divulged. After some time they went to live over the banking house in Threadneedle-street. Readers of Mr. Mill's autobiography may remember the account there given of the introduction of Mr. Grote to the elder Mill by Mr. Ricardo in 1819, upon which Mr. J. S. Mill remarked, "Already a highly instructive man, he

was yet, by the side of my father, a tyro in the great subjects of human opinion; but he rapidly seized on my father's best ideas, &c." The other side, and most probably the truer view of the matter, is the impression made on Mrs. Grote, the young and brilliant wife: "Mill, the elder, had seized him at the most enthusiastic time of life, and narrowed him, under the idea that he was emancipating him." It is still more amusing to contrast the serious and didactic manner in which Mill describes the meetings at the Bank, at which his father's "Elements," "Ricardo's Principles of Political Economy," were read and discussed. He tells us these discussions were "injuring in a high degree"; and this we may well believe. At the same time, however, we do not like to lose the lady's view of the same fact. Lady Eastlake writes:—

A choice society of logicians who met every Wednesday and Saturday in "Threddle" in the winter, at the dreary hour of 8.30 a.m., and broke their fast upon the latest emanation of the Mill brain, had her entire respect as well as her ceaseless quizzing. She nicknamed them the "Brangles," and summarised their subjects as the "quantification of the predicate," and "the inconceivability of the opposite."

Mrs. Grote was distinguished in all her activities by unusual practicalness and restraint. The latter is not less needed in philanthropical movements than the former, and she possessed it largely. "Don't," she once said to an impulsive friend, "be stopping out your money in charity; do some great thing." This is a sound maxim, and she applied it in her writings on the condition of the poor. In reading them we are struck with the lower standard of life with which she seemed to be contented, or which she regarded as alone possible, for the rural poor. The Education Act she considered unwise in its claim upon the school attendance of children up to the age of thirteen. She considered that, in order to learn the business of a farm labourer, a boy ought to go to work at nine or ten years of age. Happily for the rural labourer the Liberal party have judged otherwise.

One of the most interesting chapters in this interesting book is the fifth, in which Mrs. Grote's relation to art and its students is described. She was the ardent lover of the former, and the friend and protector of many of the latter. She did generously, what few would have done at all, for Fanny Ellsler, that which brought a little social discredit to her, but which redounds the more to her credit when the fact is thoroughly known. She was the friend and biographer of Ary Scheffer, the patroness and chaperone of Jenny Lind when she needed the security of a house and friendship such as Mrs. Grote could give. Mendelssohn was an intimate guest at her house, and was on the doorstep with her to welcome Jenny Lind on her first visit to London. The two streams of human purpose in which Mrs. Grote took the greatest interest were, in her own words, art and political action.

We have by no means exhausted the materials of this volume, nor have we fully expressed the pleasure it has given us. There are sketches of Mr. Grote which are very vivid, and bring the man before us in his most characteristic features. There are also several notices of Sydney Smith, one of which we must quote. He was accustomed to speak of Mr. Grote as Grotius, which will explain the name by which he addressed the lady. "Mrs. Grote prided herself once to Sydney Smith on her patience in enduring bores. 'That may be, dear Grotia, but you do not conceal your sufferings!'"

MR. BLACK'S YACHTING ROMANCE.*

WE do not think that the greatest admirer of Mr. William Black would say that this novel is so characteristic or so strong as we had a good right to expect. It is far below the high water-mark of his "Daughter of Heth," though we think that, in some respects, it rises above the level of "MacLeod of Dare." In that novel Mr. Black sought to enforce a preconceived lesson by the use of tragic catastrophe; but it was only an anti-climax, and was really disastrous to the work. In "White Wings," if there is no attempt to be tragical, there is a consistent purpose; and the unity of the story is well sustained. It is the idea of "The Adventures of a Phaeton" transferred to the sea; and the yacht which so dreamily, yet steadily, glides along the shores of the western coast of Scotland, alike in calm and gale, is really a glorified stage in which Mr. Black's little group of actors play their parts, if not with any startling impressiveness, calculated to make them memorable, yet with grace, with attractiveness, and, in the case of "Denny-mains," with character and humour; for, though his jokes are sometimes stale and very thin, they are at least in keeping with the character; and such characters we have ourselves sometimes met—men whose genuine unaffected

* White Wings. A Yachting Romance. By William Black. In Three Volumes. Macmillan and Co.

* Mrs. Grote. A Sketch. By Lady Eastlake. John Murray.

good-nature, generosity, complacency, genial spirits, and general withdrawal from the artifice of the great world, enable them obtrusively to chuckle over their own jokes, without a taint of self-consciousness in quite a privileged style, and to amuse, as they make friends, of all with whom they come into contact. "Denny-mains" is really interesting. He is the "original" of the story, and is well worth all the pains that Mr. Black has spent upon him. As for the other characters they stand in their places, and serve Mr. Black's purpose; and that is about all that can in honesty be said of them. There is our old friend Titania, who is still as full of energy and a kind of indescribable innocent *finesse*, as in the days of the "*Phaton*," and there is her husband, on whom is laid the burden of being shadowy reporter of all the "revels." Then there is Mary Avon, the heroine, who has lost her money through the design or the failure of a friend, and who is now busily sketching in water-colours, with the idea of becoming an artist, apparently altogether impervious to good Denny-mains' many hints of what he should like to be her destination. For he has a nephew in the yacht with him—a young man very much of the make young men are nowadays, whose name is Howard Smith; and in his innocence of heart Denny-mains has made up his mind that Mary—who greatly realises his own ideal—must fall in love with and be united to this Mr. Howard Smith, and come as mistress of Denny-mains, to be the light of his eyes and his comfort also. And this, though he believes that Mary is destined as an artist to surpass his favourite, Mr. Tom Galbraith, to whom he is never tired of referring by way of complimenting her on her artistic feeling and power. Then there is Dr. Sutherland (in some respects, perhaps, just a shade too much a reproduction of Drummond in "*Madcap Violet*"); and Dr. Sutherland loves Mary Avon, but silently and so deeply and truly that he is shy, and retreats the more, the more that good and garrulous Denny-mains reveals the plan he has fixed in his mind for Mary. And though the old man is disappointed in the realisation of his plan, he can be gloriously generous; and when he discovers how Mary's feelings really lie, he not only surrenders, but glories in at last being the means of smoothing the way before her. There is real pathos in the situation when Denny-mains, with his hand on her head, draws from her the exclamation, "My father."

In these few hints you have the whole plot or sketch of "*White Wings*." "Not much to build a three-volume novel upon!" we can fancy we hear the reader exclaim; and there certainly he is right. But Mr. Black should be judged, of course, not by what we expect, but by what he professes to give us. A three-volume novel in the ordinary sense this is not; it is, what he calls it, a "romance" wrapt up in a delicate tissue of description and reflection. Mr. Black's artistic skill is seen in making much out of little, and in imparting something of freshness to details in which there is inevitably a good deal of sameness. Yet, truth to tell, he is sometimes a trifle wearisome. To those who have read his novels with care from the first, his more picturesque passages are prone to seem reproductions, by no means improved, of those that had gone before. There is a sense of strain, of conventional colouring, as if the palette had got exhausted, and only some favourite and oft-repeated tints could now be produced. We hope we are not exaggerating what has been felt by us in the careful perusal of this book. We long for a strong independent touch; for a breath of "ruder air;" for a more bracing atmosphere—notwithstanding the swish and whistle of the sea, the pitching of the yacht, the alternate glow and gloom of these West-coast sea-perils, which Mr. Black can describe so well. There is a kind of make-believe about the whole thing; it seems unreal. We do our best to believe in Mary Avon, in Dr. Sutherland, and in Mr. Howard Smith, but somehow it is beyond us. We feel they are creatures of the fancy, and fit to move only in the special environment in which Mr. Black has placed them. Still, the book is pleasant, and it is full of quaint touches. Mr. Black knows well how to relieve his nature-pictures by subdued human interest, and to excite curiosity, if he does not also always satisfy it.

Tent Work in Palestine. (Richard Bentley and Son.) It is gratifying to note the signs which present themselves of a widely-extending interest in the work of the Palestine Exploration Fund. To meet this, a new edition of Lieutenant Claude Conder's record of discovery and adventure during the survey of 4,700 square miles of Palestine has been published in a more portable form, and at a considerably reduced charge. In favour of a work which has already so fully secured the verdict of public approval, it is unnecessary to say much by way of commendation. In the present issue Lieut. Conder's most interesting narrative is given unabridged, with seventy-five illustrative engravings by Whympers from original sources. In its present form it should find its way into thousands of our home circles.

SISTER AUGUSTINE.*

It is possible that those who have read that very attractive book relating to "Sister Dora" may suppose the present work to be somewhat of a counterpart of it. Let us say, therefore, at once, that any such supposition would be altogether erroneous. Sister Dora was a type of the modern English hospital nurse, who had enrolled herself into a voluntary "Order." Sister Augustine belonged to one of the Roman Catholic Orders of Sisters of Mercy. She was a heroine of the highest type: we say, with the strongest emphasis that can be used, that we can imagine no higher. Let us briefly tell her story, and the reader, at the end of our tale, will say that we have not exaggerated.

Amalie was Sister Augustine's Christian name, and she was born of the family of Von Lasaulx, at Coblenz, in 1815. There is a peculiarly sympathetic account of the family in the biography before us, such as is generally to be found—and well found—in German biographies. Amalie in her youth was sprightly, hoydenish, full of animal life. In her exuberant youth she looked upon convent life with something like horror, but a disappointment in love came, and her sympathetic feelings could find no outlet but in the attendance of the sick through the Order of St. Charles Borromeo of Nancy. This Order she joined, without consulting her parents, in 1840, and ultimately took the vow. The regulations of the Order were not unreasonable. They are given in this volume, and we suppose they are the same to this day. But we see the prophecy of Sister Augustine's work in a sentence which she wrote soon after she had taken the vows. "God alone knows how excessively hard I find the giving up of all personal freedom. How often I have to seek help at the large chapel crucifix in order to hear from the Saviour's lips that He is not held a prisoner there by the sharp nails, but by His infinite love to humanity." There you see what was at the time undoubtedly something not conscious to herself—the Saviour, and not the Church, as the rule of her heart and her conduct. One of her first duties was to be sent as a dispenser to the hospital at Aix-la-Chapelle. Here, her natural vigour, strong common-sense and devotion made her "the life of the institution;" yet she herself wrote of her utter loneliness, her hard struggles, her agonising prayers and tears. Notwithstanding what she says, at this and other times, that "the greatest gift of God's grace granted to me in this life is His having made me a Sister of Charity," we, looking back upon her whole life, can say that she was mistaken—mistaken all through. Given her the impossibility of being a wife and mother, she would have been infinitely happier, and she could have done better work, in being a member of some voluntary order without the strict laws and the narrow government to which she had vowed submission. Her heart went beyond, and, throughout her life, rebelled against the heartless formalism by which she was controlled. But this was kept under, and, excepting to certain friends, was altogether unknown. She had, in fact, that most fatal of consciences—a Church conscience, which was always in conflict with her personal conscience. She was a Catholic, but Christ, and humanity in Him, were more than Pope's councils or ultimately creeds.

Sister Augustine lived in that growing time of ours—felt more on the Continent than here, because its influences were more personal—when the new relations of the State to the Church in Germany were under arrangement, and when, afterwards, the Encyclical came, and the Ecumenical Council, and the vote of Infallibility. Her intellect was active and inquiring, her judgment as nearly unbiassed as that of one in her position could be, and she took sides altogether against the new claims. When she was appointed, which she was very soon, to be the Superior of St. John's Hospital at Bonn, a position which she occupied almost to her death, she became on the most intimate terms with many well-known Protestants, Perthes especially. To them, as well as to some few in her own communion, she expressed her opinions very plainly. Her biographer says:—

She loved the deep religious experience which she met with in Protestant life and literature (she was especially fond of some of the Protestant Church hymns, which she knew by heart, and which she was in the habit of repeating as prayers during the celebration of the Mass); but the vagueness of Protestantism and the uncertainty of its outward form, together with its departure from the history and tradition of previous centuries, seemed to her a want for which the truest and most upright piety of its individual adherents could never atone. She once said, "When I speak of liking Protestantism, I do not mean the protesting and negative, but rather the positive element which it has." Accordingly, she preferred the old Lutheran form of Protestantism, with which she has become acquainted through

* Sister Augustine, Superior of the Sisters of Charity of St. Johannis Hospital at Bonn. Authorised Translation from the German "*Memorials of Amalie Von Lasaulx*." C. Kegan Paul and Co.

friends in Bonn and more especially in Schleswig-Holstein, to all others.

Sister Augustine loved her own Church with all her heart, and from her childhood she had ever looked upon it with pride. The great and simple doctrines of Catholicism were engraven on her soul. Redemption through Christ, and the foundation of Christ's Church, to which He had committed His teaching and His Sacraments, and with which He had promised to be, even to the end of the world—these were to her facts not to be overthrown, and on them she built her faith.

The fact is, and it is one which explains her peculiar history, that she saw through all the falsity in the forms of her Order. Amongst its members she was almost isolated, and, as is said, from a religious point of view, had "a constant struggle for existence." She was in a false position without knowing it, and she died without knowing it. Her work at Bonn extended from 1849 to 1872. It was that of superintendent of the nurses and of the dispensary. She was not, in any of her work, of the usual nun order. She laughed, chatted, and told anecdotes; made herself thoroughly agreeable, exciting no little surprise amongst those who had the conventional ideas respecting the reserve and the sadness of her Order. Her skill as an administrator, and a nurse was great, and it was in consequence of this that she was sent for when the Schleswig War of 1864 broke out. She followed the Prussian army to the front, and did her heavy work amongst the wounded and the dead on the battle-fields. Some of her letters at this time were printed in the journals; they are utterly painful from the exhibition of pain. She went also to Bohemia for hospital work in the Prusso-Austrian war. Here she broke down and sowed the seeds of fatal disease. But she returned to Bonn; threw herself again into work, and especially tried, after the declaration of Infallibility, to keep those who objected to the new doctrine up to the mark. A vivid history of the whole of this movement is given in the present volume. By-and-by, however, somebody informed against Sister Augustine. It was said that she was not orthodox. The Superiors of the Society at once came down, and the following scene ensued—she was then on her dying-bed:—

At the end of October the Mistress of the novices from Trèves arrived, demanding, in the name of the Lady Superior, an explanation of her views with regard to the Infallibility, adding that the Lady Superior had not the slightest doubt of her having given her adherence to this dogma, but that she could not help feeling a little anxious, as one of the professors under suspension had preached in the hospital for about twenty years, another had celebrated Mass there for some years, and the third had been for years her confessor.

In reply to this she answered, calmly and firmly, that she felt no anxiety whatever regarding the dogma, as she decidedly did not believe in it. Even had she not known any of the above-named gentlemen, she would have considered the doctrine of the Infallibility an error. She had never for a moment felt uncertain about it, and now, in the face of death, her opinions were more decided than ever. Greatly alarmed, the Mistress of the novices proceeded to inquire whether or no she believed in the Immaculate Conception of the Virgin. "No," replied Sister Augustine, "as a dogma I do not believe in that either." She further asserted that she would hold fast to the Catholic faith until death, in which she had been born and brought up, to which she had faithfully adhered all her life, and which had comforted her and supported her under all circumstances; she would, however, never consent to new doctrines being forced upon her. The Mistress of the novices then returned to Trèves.

After having made this confession of her faith she felt extremely happy. She afterwards told how forcibly the words of the Lord had been recalled to her memory—"When they bring you unto the synagogue and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say." She had not taken time for long reflection, but had answered according to what was uppermost in her heart, and she felt that she had answered rightly. She was now satisfied that her superiors should have no doubts as to her position with regard to the recent changes which had been introduced into the Church. She awaited the future and the consequences of her open confession without fear.

Without any previous announcement, the Ladies Superior of Nancy and Trèves arrived at the hospital on the 7th of November, and abruptly entered the sick-room, where sister Augustine, who had just risen, sat breathless and exhausted. Without any attention being paid to her helpless condition, she was peremptorily ordered to give a confession of her faith; this she did calmly as before, refusing to accept the time offered her for consideration. On being told that with such views she could no longer be permitted to remain in the hospital, she answered, "If you set me out in the street, some one or other will surely pick me up."

She was then formally deposed, the Lady Superior adding "We cannot keep an heretic in the Order." The duty of announcing throughout the hospital the deposition of the beloved "Mother," and the nomination of Sister Immanuel, Elizabeth von Biegeleben, as Superior, fell on Sister Gertrude, who had been for many years Sister Augustine's faithful friend, and it proved almost too much for her; weeping, she proclaimed her errand, and the inmates responded with tears and sobs.

The confusion and distress in the hospital were indescribable; some wept and mourned, whilst others gave vent to their wrath in angry words and harsh remarks against the French Superior and her companions. One of the Sisters, a hardy peasant girl, observed in the first burst of her grief: "They may set a Superior down upon us, but they can never give us a 'Mother.'" The poor people and the domestic servants were seen standing about in groups in the lobbies, earnestly talking over and discussing the unexpected event, until the appearance of the strange Sisters

dispersed them. Sister Augustine was much agitated by the heartless, and even violent, manner in which she had been treated, without any regard being paid to the severe illness under which she was labouring. And yet she grieved more for the Church than for herself; she had an example in her own experience of the way the doctrine of the Infallibility was being forced on it, and she was constrained to cry with tears, "O God, what have they done with Thy Church?"

She lingered some time after this, but persecuted from day to day by nuns, bishops, priests, to retract her confession. Then, she was refused the sacraments; no priest could hear her confession, and she was denied Christian burial. She knew that all this would come. She went away to Vallendar after thirty-two years' service in her Order. "After all," she said, "I am foolish to be so sad. I have got Christ, and that is enough." This was the last scene:—

Dr. Köchling, who had been sent for, thought her much worse. Sister Gertrude said to him, "If you think there is danger, doctor, say so, for the Superior wishes to know the truth." "In that case," he replied, turning to Sister Augustine, "I must acknowledge that you are threatened with congestion of the lungs; in all probability you have only another hour to live." Somewhat surprised, Sister Augustine said, "As soon as that?" then, taking both his hands in hers, she added joyfully, "Thank you, thank you! How glad I am that I soon shall be with God; He will be a milder Judge to me than men have been!"

She had some violent spasms, and remarked to Sister Hedwig, "Dying is indeed no easy matter!"

Both Sisters had knelt down at her bedside, weeping, and repeated the commendatory prayers. Sister Augustine made the responses in a distinct voice. With perceptible joy she prayed the words—

"Lord Jesus I live to Thee,
Lord Jesus I die to Thee."

She then exclaimed several times, wistfully, "Come, Lord Jesus!"

So lived and so died Sister Augustine, faithful to her work, faithful to her Lord unto death, and therefore—excommunicated.

THE BASTILLE.*

THE new volume of M. F. Ravaisson's *Archives de la Bastille* brings us nearly to the end of the reign of Louis XIV., and discloses a mournful sight, the inevitable results of a system of despotism ruthlessly carried on. The only difference between the contents of this *livraison* and those of the previous ones, is that the king's policy assumes a more distinctly annoying and childish character; it is what our neighbours would call *tracassière* in the extreme; that is to say, it comes down with all the rigours of the law upon petty offences which, now-a-days, would be deemed sufficiently punished by a small fine, or, at the utmost, twenty-four hours' imprisonment.

"France," says M. Ravaisson, "seems to have grown old along with Louis XIV.; the misfortunes of war have exhausted all the active forces of the nation; complete rest is the great desideratum; people pretending to be religious strive to win heaven as cheaply as they can, whilst libertines do their best to deserve hell very quickly. The terrors of approaching death make the king more meddlesome than he ever was before; he insists upon busying himself about trumpery acts of misdemeanour which he formerly used to abandon to the justice of the law courts. The Bastille has become a kind of appendage to Bicêtre and to la Salpêtrière, because his infirmities, embittered by the advice of his confessor, have led the awe-stricken penitent to regard as abominable in others the sins which he himself committed in happier times. No political agitation whatever; the whole of France is asleep; both the Government and the subjects are attacked by an immense *ennui*; yet Versailles is still considered as the lion's den, foreigners contemplate it half with admiration, half with fear, and the Bastille has lost nothing of the salutary terror which it was wont to inspire."

This quotation from M. Ravaisson's preface gives an idea of the impressions produced by this eleventh volume of his interesting work. We shall now enumerate briefly some of the topics it contains. The Huguenots, of course, still give plenty of occupation to the spies and police agents of his most Christian majesty; for the insurrection of the Camisards in the South of France has revived the hopes of the persecuted religionists now in the metropolis, and we hear of meetings held within almost a stone's-throw of the Bastille, where three or four hundred people join for the purpose of encouraging one another in their faith and in the detestation of Jesuitism. Knowing, as we do, the religious history of France during the seventeenth century, we cannot feel very much surprised at hearing that a Protestant of the name of Martin called Louis XIV. a "rotten carcase," and said that he set no more value upon Louis or upon the Pope than if they were the old pieces of carrion heaped up at Montfaucon. Such outbursts of revolutionary language sounded, we doubt not, as *des choses très excrables* to MM. d'Argenson and de Pontchartrain; but were they not perfectly justifiable?

Next to the Protestants we have the Jansenists. It was not very likely that under the ecclesiastical rule of Father La Chaise, the King's confessor, notorious as a Jesuit and an ambitious priest, the disciples of Port Royal would be left to propagate freely the doctrines of Arnauld, Nicole, and St. Cyrar; the scapegoat in this volume is a learned Benedictine, Don Thierry de Viaixnes, whose only fault, as stated by M. d'Argenson himself, consists in his obstinacy, and in the want of submission he shows to the decisions of the Church. It is truly abominable that a virtuous, learned, and high-minded

clergyman should be condemned to durance vile because he cannot discover in the writings of Jansenius the famous five propositions which the Pope had decreed to be heretical; but such are the consequences to which despotism is necessarily driven, and we know, from Saint Simon's Memoirs, that Louis XIV. decidedly preferred atheists to either Jansenists or Protestants, because unbelief was not an act of opposition, whereas both the Huguenots and the Port-Royalists assumed the right of deciding for themselves on religious matters, instead of conforming to the views of their lord and master. Together with Don Thierry de Viaixnes, we find four other persons locked up in the Bastille as holding heterodox views, amongst whom was the publisher, Willaert, who had made a tolerably large fortune by selling Jansenist works.

We mentioned just now the name of Saint Simon; the "Archives de la Bastille" contain a large number of passages which illustrate the memoirs of our celebrated writer; but we must also note a series of documents forming an interesting commentary on Molière's play, "Les Fâcheux." The *gentilshommes* who frequented the Court of Versailles, often rather short of money in consequence, either of their profligate habits, or of the expenses which their rank in society entailed, were in the habit of sheltering under their protection individuals anxious to take out a patent for some new discovery or invention. A few of these patentees really deserved encouragement, but a great proportion of them were either maniacs or adventurers, and, as a matter of course, the nobleman who had managed, without the slightest inconvenience to himself, to obtain on their behalf the right of monopoly they solicited, received a large share in the profits of the enterprise, besides being, in many cases, paid beforehand for the trouble he was supposed to take. Now, in Molière's comedy we find one of these schemers proposing a plan the result of which would infallibly be to enrich the King's exchequer. The satire is excellent, and if it was correct in the days of the financier Fouquet, it told with still greater accuracy forty years later. Only, in 1702, the Paris police would not have allowed the public representation of a play containing allusions to what had become a crying scandal.

Time will not allow us to enumerate all the topics of importance discussed in M. Ravaisson's new volume, but we must not forget, at any rate, the documents referring to Avedick, patriarch of the Armenians at Constantinople, and supposed by some critics to have been "the Man with the Iron Mask." These papers extend over seventy pages of small type, and are illustrated with excellent notes. They touch upon a point in the foreign relations of France which has not yet been sufficiently studied, and form an interesting chapter in the antecedents of the Eastern Question.

LITERARY FRIVOLITIES.*

LITERARY collections of the kind we have here are very apt to fail from taking too wide a range and from great looseness of arrangement. The compilers are too inclined to yield themselves to mere whims and fancies—in short, to ride their hobbies to death. Mr. Dobson has avoided this fault, and his book is really an admirable specimen of good selection and arrangement. In a few cases, omission, we think, might have been to the advantage of the work—for it is easy to pass into mere trifling; but that is very much a matter of taste or opinion. He has given hostages to time, if not to fortune, at any rate; and these children of his guardianship have been carefully and assiduously gathered through a long course of years. Such a book cannot really be well done to order, however expert may be the compiler. The common-place book, assiduously attended to, is the only true process of preparation. This will be easily understood, when we merely name the contents. These are "Alliteration," "Lipograms," "Alphabetic Curiosities," "Bouts Rims," "Macaronics," "Chronograms," "Echo Verses," "Jesuitical Verse," "Monosyllabic Verse," "Nonsense Verse," "Centones or Mosaics," "Anagrams," "The Palindrome," "Literary Misfortunes," "Figurative or Shaped Poems," and "Prose Poems." The most cursory reader will discover from this what a repository of fun, instruction, and curious comparison and contrast is here. You cannot dip into the book at any point, but you meet with quaint and humorous matter, snatches of true wit, or delicate bits of waggery and even broad jokes. Plenteous are the illustrations of "Apt alliteration's artful aid," and the lipogram has certainly full justice done to it. The lipogram is a poem or song from which certain letters or words are carefully excluded, and curious instances are found in Spenser and other early poets. The earlier Italian poets in this respect were very ingenious. Cardinal Bembo wrote some, we remember, and even Cavalcanti condescended to it, and some of these might well have been given. The lipogram led to all sorts of vagaries, one of which Mr. Dobson thus takes note of:—

Akin to this lipogrammatic trifling was the fashion of making all the lines of a piece of poetry begin or end with the same letter. Under Alliteration, reference has already been made to the set of sonnets written by Lord North, each of which began with a successive letter of the alphabet. Of the kind which makes each line end with the same letter is "The Moral Proverbs of Christine, of Pisa," one of our earliest printed English works, having been translated into English by Earl Rivers, brother of the Lady Grey who married Edward IV. This work must have been one of considerable labour, but as these literary eccentricities were looked upon with much favour in those times, no doubt the noble author had his reward. The poem concludes with:—

"Of these sayings Christine was the authoress,
Which in making had such intelligence
That thereof she was mirror and mistress;

* Literary Frivolities, Fancies, Folies, and Frolics. By William T. Dobson. Chatto and Windus.

Her works testify the experience.

In French language was written this sentence;
And thus Englished, does it rehearse—
Antoin Woodville, Earl of Ryverse."

Chronograms and echo verses, anagrams, centones, and monosyllabic verses are equally well attended to; and we have been particularly amused and pleased with the little chapter on Macaronics. There are some passages in the published letters of Thomas de Quincey on this subject which might have been referred to. He was himself a writer of Macaronic verse; but his specimens have not yet been published. Most amusing are some of the specimens given, as well as the little bits of biographic references which accompany them. This may be read with interest:—

Wendell Holmes, in the "Autocrat of the Breakfast Table," gives a macaronic poem, which is thus introduced:—"Your talking Latin reminds me of an odd trick of one of my old tutors. He read so much of that language that his English half turned into it. He got caught in town, one hot summer, in pretty close quarters, and wrote, or began to write, a series of city pastorals. Eclogues, he called them, and meant to have published them by subscription. I remember some of his verses, if you want to hear them. . . . The old man had a great deal to say about 'estivation,' as he called it, in opposition, as one might say, to 'hibernation.' Intra-mural estivation, or town-life in summer, he would say, is a peculiar form of suspended existence, or semi-asphyxia. One wakes up from it about the beginning of the last week of September. This is what I remember of his poem:—

ESTIVATION.

In radiant ire the solar splendor flames;
The foles, languescant, pend from arid rames;
His humid front the cive, anhelant, wipes,
And dreams of erring on ventiferous ripes.

How dulce to vive occult to mortal eyes,
Dorm on the herb with none to supervise,
Carp the suave berries from the crescent vine,
And bibe the flow from longicaudate kine!

To me, alas! no verdurous visions come,
Save yon exiguous pool's conferva-scum,
No concave vast repeats the tender hue
That laves my milk-jug with celestial blue.

Me wretched! let me curr to quercine shades!
Effund your albid hausta, lactiferous maids!
Oh, might I vole to some umbrageous clump—
Depart—be off—excede—evade—erump!

From what we have said the attractiveness of Mr. Dobson's book must be apparent. It is a most fitting addition to the popular Mayfair Library, and very cordially do we recommend it to all who may be in search of healthy, light, and instructive literary pastime.

BOOKS OF THE SEASON.

CHRISTMAS and New Year's books continue to multiply, more so, perhaps, than in any preceding year. A large number have been already noticed in our columns. Of those that remain we can only point out a few distinguishing features.

The prettiest that now lies before us is Miss Alcott's *Little Women*, which has long been widely known and read in a cheap form on both sides the Atlantic. It now comes before us in a new and gay dress under the auspices of Mr. David Bogue (St. Martin's-place), who tempts the public at this book-giving season with an elegant quarto volume on toned paper and a wealth of wood engravings—there being not less than 200 within the compass of some 600 pages, with a striking portrait of the author from a recent photograph to lead off with. They are all designed by Mr. Frank T. Merrill, an American artist, who gives in one group the "Little Women," otherwise Miss Alcott's four sisters, in times gone by. Then we have a pretty sketch of the home of the "March" family, the scene of their pranks and frolics, with full-page pictures and pretty vignettes and tail-pieces. All who have read about "Meg," "Jo," "Beth," and "Amy" will be glad to see them in this bright holiday costume, in a volume which cannot fail to meet with general acceptance.

From Messrs. Macmillan and Co. we have received *A Christmas Child*. Those who have read Mrs. Molesworth's charming Christmas stories, "Carrots" and "The Cuckoo Clock" will be prepared to give this "Sketch of a Boy Life" a hearty welcome, albeit somewhat more sad and pathetic. It abounds in tender and discriminative passages, and the young will follow with interest the delineation of the character of Ted and his sister Narcissa, their games and studies. The illustrations by Walter Crane are admirable and graceful.—Lady Barker, who so successfully caters for young people, this season produces *The White Rat*; and some other *Stories* (Macmillan) adapted for little children, and is aided by the ingenious designs of W. J. Hennessy. On the whole we prefer the Zulu anecdotes, though "Kaspar the Bear" will probably more captivate the juvenile reader.

The Religious Tract Society have not yet exhausted their stream of Christmas books. *Before the Dawn*, by Emma Leslie, is one of those stories of the pre-Reformation period in which this writer excels. The scene is laid in Bohemia, and the tale illustrates the noble efforts of the sturdy anti-Romanists of that period to purify the Church of its growing corruptions. It is a well-written story, and is calculated to impress young people. In *The Golden Grasshopper* we have a revised edition of the late W. H. G. Kingston's pleasant sketches of Sir Thomas Gresham, the founder of the Royal Exchange, with which are interwoven many interesting historical facts. *My Own Picture Book* is a collection of some 150 full-page engravings, in large quarto size, by well-known artists—many of them admirable designs. It is a capital gift-book for the young of either sex. Under the title of *Friendly Greetings* the Society is sending forth periodically a series of "illustrative readings for the people," each issue containing a number of effective engravings and pleasantly

* Archives de la Bastille; Documents inédits recueillis et publiés par François Ravaisson (Règne de Louis XII. (1703-1710), 8vo. Vol. XI. Paris: Pedone-Lauriel.

written short papers on very varied themes. Twenty-six of these are collated in a volume which is embellished with attractively designed chromo texts and full-page quarto engravings by accomplished artists. The value of the work is far in excess of the moderate charge made for it. From the same society we have *Widow Clarke's Home*, pointing to the influences which converted the abode of a thriftless wife and drunken husband into an example of "what cleanliness and order can do to brighten poverty, soothe adversity, and promote comfort and happiness." *Heart Lessons* supplies some practical aids to philanthropic ladies in the conduct of mothers' meetings. Many such will gladly avail themselves of the forms of prayer, outlines of addresses, and excellent suggestions which Mrs. Clayton has brought together in this volume. *Penfold* is an impressive story written by Ruth Glyn, with a view to enlisting enlarged sympathy in the work of the Flower Mission. The annual volumes, handsomely bound, of the *Leisure Hour* and *Sunday at Home* contain a mine of miscellaneous reading—some 800 pages of tales, biographical notices, natural history notes, and all kinds of information about men and things, put into an attractive form. The Rev. T. S. Millington's tale, "Nine-tenths of the Law," and Jules Verne's amusingly-written "Troubles of a Chinaman," may be singled out for special mention. To the ordinary woodcuts are added in each volume a number of coloured illustrations. In the *Sunday at Home* the matter is mostly of a graver character. There are religious stories by well-known authors; and under the heading, "The Pulpit, Ancient and Modern," and "The Pulpit in the Family," there is much that will profit the reader. "The Letters to my Children from the Holy Land," and the biographical sketches of Dr. Mullens, Robert Raikes, Dr. Raleigh, Alfred Saker, Sister Dora, and others, are admirably done. Both of these serials offer a most attractive bill of fare for the ensuing year.

We now come to a volume of considerable magnitude which may be classed with books of the season, seeing that it is of a kind that many people of larger growth will prize as a gift-book. We refer to *A Library of Religious Poetry* (Sampson Low, Marston, and Co.), a collection of the poems of all ages and tongues, with biographical and literary notes. It is not only a very comprehensive compilation (about a thousand pages of matter in double column), but is admirably arranged, catholic in aim, and very great labour has evidently been bestowed by the editors, Dr. Schaff and Mr. Arthur Gilman in perfecting this volume of reference. "They have not," the preface tells us, "relied upon their general acquaintance with the subject, but have made extensive studies throughout the entire range of the literature," and they have received the assistance of special students and persons of cultivated taste. Many living authors and publishers possessing copyrights have also liberally helped the editors. Useful features of the compilation are an index of the authors quoted, and an index of first lines, and the poems are admirably grouped according to their subjects.

Messrs. Cassell, Petter, and Galpin have added to their array of seasonable books the yearly volumes of *Cassell's Family Magazine* and the *Quiver* in gay, almost gorgeous binding. It is not quite easy to say aught that is new of such well-known serials, their varied contents and profuse illustrations. In the first-named are stories such as "Horace McLean" and "Hidden Gold," and papers of endless variety abounding in useful information by a number of well-known writers, whose names are given. Even musical composers are enlisted in the service of the magazine, which during the issues of 1881 will have papers on home cookery, chit-chat on dress, and will gather up what is most useful to the family circle. The *Quiver*, which is more especially suited for Sunday reading, and has also tales of a mildly-exciting character, claim for contributors a host of divines, among whom we need only mention the Bishops of Gloucester and Bristol, Rochester and Derry, Dr. Allon, and the Revs. Gordon Calthrop, C. J. Elliott, J. W. Gedge, Daniel Moore, &c., and such well-known ladies as Sarah Tytler and Isa Craig-Knox. From the same firm we have *The Half-Sisters*, and *In Duty Bound*, both by the author of "Deepdale Vicarage." They are ordinary stories, with a good purpose and tendency. In the pathetic little story, *Roses from Thorns*, Mrs. A. H. Martin indicates some of the rewards to be secured by those who, by neighbourly attentions and kindly acts which cost little, strive to add to the sum of human happiness. *Clever Frank* (whose cleverness, by the way, being unregulated by principle, led him into sore trouble) gives the name to a collection of short stories conveying useful lessons to boys of various dispositions. Last, but not least, we must say a word or two on the useful productions of "Phyllis Brown" that lie before us. *A Year's Cookery* is not exactly new, and when we mention that it has reached a seventh thousand it is hardly needful to add more, except that it contains a bill of fare for every day in the year, with practical directions as to the purchase and preparation of food. For inexperienced housekeepers this compact five-shilling volume is likely to be a great help. *What Girls Can Do* is the present Christmas gift-book of the same author to mothers and daughters. Here "Phyllis Brown" offers herself as a friendly guide to clever girls, to those who are not clever, and to such as are a little prone to indolence and frivolity. There are sensible instructions as to household management and the treatment of servants, and suggestions as to needlework and millinery, the home teaching of young children, and the nursing of invalids. Then there are hints relative to innocent and profitable pleasures, and to such young women as have to gain a livelihood for themselves. All this advice, which is evidently the result of much observation and experience, is given in an unaffected style, and is marked throughout by much good sense. The book is neatly got up, and is well suited for presentation to those whom it concerns.

Messrs. Isbister and Co. have brought out the yearly editions of *Good Words* and *The Sunday Magazine*—portly volumes of varied reading, which will pleasantly and profitably wile away many a vacant half-hour. Conspicuous in the first is Mr. Thos. Hardy's novel, "The Trumpet Major," and "Sarah de Berenger," a tale by Jean Ingelow. Mr. Hardy is scarcely at his best, at least, his story is hardly suited to these pages, and on the whole we prefer the lady novelist. But the editor, Dr. Donald McLeod, is not dependent on stories, but furnishes endless information which it would take too much space to characterise, and is well supported by well-known artists. In the *Sunday Magazine*, which is very carefully edited, will be found half-a-dozen serial stories, Biblical papers by the Dean of Chester, Dr. Stoughton, the Bishop of Rochester, Dr. Macduff, and Dr. Macmillan, and much useful information from the pens of the Rev. J. G. Wood, Professor Blaikie, Mrs. Craik, Hesba Stretton, the author of "John Halifax, Gentleman," Professor Simon, and other well-known writers. Some of the illustrations are very effective. In both of these volumes will be found a fund of useful and entertaining reading. We observe, also, that next year the authors of "Jessica's First Prayer," and "In the Shadow of God," are to contribute stories, and that Dr. Angus will give a series of papers on the new version of the New Testament, which will, no doubt, be highly interesting.

Amongst the Christmas books published by Messrs. Shaw and Co., Paternoster-row, are *On the Doorstep*, by Mr. Stanley Leathes, a simple and illustrated story of poor children living in a London court, and *Wilfred*, a tale of some interest by A. T. Winthrop, "with a happy ending." *Earl Hubert's Daughter* is a well-written story of the thirteenth century, which mainly gathers around the family of Hubert de Burgh, the great justiciary, and gives a vivid picture of the potent barons of that period. Those who have read "The Spanish Brothers" will welcome two other contributions from the same facile pen in a new form. *In the Desert* and *In the City* have a historical basis. Both describe with great vividness some of the tragic and pathetic scenes of religious persecution that occurred in France before the Great Revolution. The story of the pastors of the desert, and their self-sacrificing devotion to their religious faith, deserves to be well known by young people. Yotty Osborn, the author of "Pickles," has brought out *Jack; a Chapter in a Boy's Life*, which is a lively story with a good moral. *In the Sunlight and out of it*, by Catherine Shaw, is the diary of a girl of fifteen for one year, written in a natural style and of good tendency.

We have also to mention a few more books for the young published by Messrs. Nisbet and Co., Berners-street. In *The Lonely Isle* Mr. Ballantyne tells the remarkable story of the colonising of Pitcairn Island subsequent to the mutiny of the "Bounty," its object being "to show the remarkable manner in which it pleased God, in connection with this event, to bring light out of darkness, good out of evil, by means of the Bible without note, comment, or preacher." The clever author too modestly states that "the merest spider-web of fiction has been employed to bind together" the true facts of the case; but he has given form and colour to romantic incidents in a neat volume which will charm the young. Messrs. Nisbet have added to their list of attractive little shilling volumes constituting the "Entertaining Library for Young People," *A Violet in the Shade*, *Light on the Lily*, and *A Rose without Thorns*, by Mrs. Marshall; *Dolly's Charge*, by Beatrice Marshall; *Our Laddie*, by Lizzie Joyce Tomlinson; and *Ursula*, a story of the Bohemian Reformation, by M. L. Bekenn. The same publishers have a new edition of *Songs of Rest*, a small and beautiful edition of religious poems, compiled chiefly for the use of the afflicted.

BRIEF NOTICES.

The Temple or the Tomb. (R. Bentley and Son.) Lieut.-Colonel Warren, formerly in charge of the explorations at Jerusalem, and who was then largely occupied in subterranean measurements in connection with the Temple area, is known to differ from students of eminence, as to the positions which should be assigned to the Holy Sepulchre and Herod's Temple. As to the Sepulchre, it suffices to say that he vindicates the traditional position, of which the accuracy is challenged, marshalling for this purpose an array of testimony which he thinks abundantly establishes its authenticity. He inclines to the opinion that the Holy Sepulchre was a single tomb lying in a recess parallel to the side of the chamber, and not perpendicular to it as the kokim are. "The ground," he says, "rises gently to the north-west from the wall of the city; it would be necessary, therefore, to cut it down for some yards to the front of the wall. The stones from this cutting would serve for the wall of the city. The levelled space would serve for the garden about Golgotha, an isolated knoll of hard rock; and the scarp of the quarry would be used for the tombs of the wealthy. With this configuration of the ground in view the account of Eusebius can readily be understood." A somewhat fiercer battle is waged between Colonel Warren and Dr. Fergusson, author of the article on Jerusalem in Smith's "Bible Dictionary," as to the true site of the Temple. He thus graphically lays out the substratum of his argument: "If we place three round shot close together we have a rough model of Jerusalem in the time of Solomon, the shot to the north-west being Mount Zion, that to the east Moriah, and that to the south-west the remainder of Jerusalem." Zion was the hill on which the ark of God was placed during the early part of King David's reign, Mount Moriah being at that time "beyond Jerusalem, and the private property of a sheikh or chieftain of the Jebusites." One of the great acts of Solomon's reign was that of joining Moriah to, and making it part of, the Holy City. The location of Herod's Temple was, he concludes, on the platform of the existing "Dome of the Rock," and it

would be consistent with this location that the "Sacred Rock" under the dome should be that which the Talmudists represent as "projecting three finger-breadths from the floor of the Holy of Holies, covering a cavity which was regarded as the mouth of an abyss, revered as the centre and foundation of the world, and having the ineffable name of God inscribed on it." Those who would fairly weigh the arguments on the subject should make themselves masters of the contents of this new volume from the pen of Colonel Warren.

The Family Circle Picture Book. (James Clarke and Co.) This handsome volume, with its profusion of illustrations, offers attractions not often met with in books prepared for the amusement of juveniles. In many cases the collection of engravings includes, in considerable proportion, landscapes, historical scenes, and representations of natural history specimens, which require accompanying explanations in order to evoke any great amount of interest on the part of the young beholders. The editor of this work has, with great success, steered clear of this difficulty by pressing into his service only objects familiar to childhood, while the comicities, in which the cats, dogs, &c., are called upon to figure, will, without any explanatory aid, readily elicit peals of merry laughter, which will only the better prepare for the additional drolleries suggested by the poetical and prose sketches. Heads of families who seek a fund of merriment for their young folks, should possess themselves of this work—the *beau ideal* of a juvenile comic album.

Suggestive Thoughts on Religious Subjects. (Charles Griffin and Co.) Mr. Henry Southgate, author of "Many Thoughts of Many Minds," has compiled for the use of the clergy and others a "Dictionary of Quotations and Selected Passages from the best writers, ancient and modern," so classified as to subjects, as to render possible an alphabetical arrangement. The topics treated are of a very varied character, touching upon well-nigh every aspect of Christian experience, and the selections have been made in a very catholic spirit, with comparatively little regard to the denominational label of the writer. Nearly every age of the Christian Church has been placed under contribution, and in this close contrast with the best thoughts of other times, the nineteenth century has certainly no need to blush for its representatives. Upon controverted questions, such as Total Abstinence and the connection between Church and State, we have extracts setting forth divergent views. Many a busy Christian teacher will be thankful to Mr. Southgate for the well-directed labour which has resulted in the unearthing from their surroundings of so many rich gems of thought; while many outside the ministerial circle will obtain stimulus, encouragement, consolation, and counsel, within the pages of this handsome volume, the get-up of which renders it in every way adapted for inclusion among the most acceptable gift-books of the season.

The Expositor. (Hodder and Stoughton.) In giving to the public the twelfth completed volume of this ably-conducted periodical, the editor, Rev. S. Cox, intimates that the time has arrived for closing the first series, for the purpose of affording opportunities for a complete index to the papers already published, and for a new accession of subscribers. He has accordingly so arranged that (with one exception, in which his hopes have been unavoidably disappointed, owing to a pressure of other engagements on the Dean of Peterborough, which has prevented him proceeding with his commentary on Ecclesiastes) the whole of the serial papers which have been in progress are brought to a conclusion with the present issue. For the second series he announces two additional contributors, Mr. R. H. Hutton, editor of the *Spectator*, whom he distinguishes as "one of the first of living Biblical critics," and the Rev. Henry Wace, one of the Boyle and Bampton lecturers. For the second series, which will commence with the new year, Mr. Cox has secured promises of serial contributions from Dr. George Matheson on "The Historical Christ of St. Paul," Professor Robertson Smith on "Christ and the Angels," and Professor Plumptre on the "Assyrian and the Babylonian Writings as they bear on the Old Testament." The editor points with justifiable pride to the high estimation in which the magazine is held, both in this country and abroad, among various sections of the Christian Church, and promises that the same aims will be steadily pursued, "so to expound and illustrate the Holy Scriptures as to render them intelligible and attractive to men of ordinary ability and culture, and so to grapple with current forms of scepticism and unbelief as to furnish the doubtful and hesitating with solid and reasonable grounds for holding fast the truths most commonly and most surely believed by the Holy Catholic Church throughout the world." There are, doubtless, many among our readers who will gladly avail themselves of the opportunity which the present juncture presents for access to such a fertilising river of Biblical thought.

A Dictionary of Christian Antiquities. (John Murray.) We have already drawn attention to the well-advised arrangement by which the admirable Biblical dictionaries of Dr. William Smith, unequalled as they are in fulness and accuracy of information, are placed, in unabridged form, within the reach of numbers who could not so conveniently at one time spare the amount requisite for the purchase of these of necessity costly volumes. The issue for the present month completes the publication of "The History, Institutions, and Antiquities of the Christian Church," to the merits of which we have already borne repeated testimony. Perhaps at no former period in history has the necessity for trustworthy information upon such matters been so generally recognised by those who would take an intelligent part in the discussion of passing events. A fashion has set in for a revival of ecclesiastical ceremonies, habiliments, and customs which have been for centuries discarded, and for accurately gauging

the character of these changes, it is necessary to know something of the origin and history of such developments. This information has been very ably supplied by a staff of talented contributors under the editorial supervision of Dr. William Smith and Archdeacon Cheetham, the explanation being assisted by copious wood engravings. We trust the success secured by this venture will encourage the publisher to render other works of a similar class equally accessible.

The Ministers' Diary for 1881 (Hodder and Stoughton) is an admirably arranged *vade mecum*, the merits of which will be appreciated by ministers of various denominations. The ruled pages of excellent writing paper include, besides a diary, forms for lists of communicants, inquirers, candidates for communion, church workers, sick persons to be visited, and records of baptisms, marriages, funerals, sermons, and addresses, Bible-class roll, together with general and special memoranda. It is produced in two qualities of binding, at 2s. and 3s.

The Familiar Quotations Series of Books.—Messrs. Whittaker and Co., who have recently issued a series of shilling manuals as aids to writers and readers, have now produced them in a form which is likely to render them more acceptable. In two volumes we have six of these manuals combined, vari-coloured edges being employed to facilitate reference. One of these collections includes English, French, and Latin Quotations; the other "A Dictionary of Daily Blunders," "Synonyms of 33,000 words," and a selection from Lemprière's Classical Dictionary.—As additions to the shilling series we have a republication of the imitations of contemporary poets and prose-writers which, early in the present century, became so popular under the title of "Rejected Addresses," and Madame Cottin's very popular story "Elizabeth, or the Exiles of Siberia."

Christian Evidence Lectures. (Hodder and Stoughton.) The Christian Evidence Society, which has now had an existence for ten years, was—as Bishop Ellicott states in an explanatory paper appended to a cheap edition of the lectures delivered under its auspices, now in course of publication—established for the purpose of combatting modern forms of scepticism, "meeting argument with argument, and supplying the many that are now fluctuating between belief and no belief with sober answers and valid argument drawn forth anew from the great treasury of Christian evidences." The lectures belong to various sections of the Christian Church, and one pleasing feature which characterises their utterances is an apparent desire to understand the objections which are from various quarters directed against Christianity, to credit those who urge them with an honest wish to arrive at the truth on matters which concern their highest welfare, and then to offer such explanations and arguments as might be reasonably expected to weigh with persons of intelligence and candour. The five handy volumes now issued contain lectures of the sessions 1870-4, and are respectively entitled, "Modern Scepticism," "Faith and Free Thought," "Credentials of Christianity," "Popular Objections to Revealed Truth," and "Striving for the Faith." We should in vain look in any other works of similar dimensions for such an array of well-considered utterances adapted to the present-day aspect of this controversy.

Treasure Book of Consolation. (Marshall, Japp and Co.) Daily experience brings home to individual minds the truth of the general declaration that "man is born to sorrow," and although there are times when, in the poignancy of a fresh bereavement, silent sympathy is more grateful than any form of condolence, there are also times when the mind of the mourner is peculiarly open to the influence of reflections which should serve to mitigate the grief and indicate the lesson which, in the path of spiritual improvement, the particular dispensation of Providence is best fitted to convey. The Rev. Benjamin Orme, M.A., has, with excellent judgment and in a spirit of true sympathy, brought together some choice utterances of many gifted writers, on the necessity, uses and fruits of affliction, classified according as reference is made to the loss of children or other relatives, the loss of friends, or the loss of fortune, sorrow for sin, or grief connected with the infirmities of age, and pointing to the sources of consolation to be found in the study of the Bible, in prayer, and in the performance of ordinary duties. The collection is appropriately concluded with some choice meditations on the nature of death and the delight of heaven. The editor has ably performed his labour of love, and has, in this volume, opened a fountain of thought from which refreshing streams should go forth to console, to strengthen, and to nerve for fresh effort many grief-stricken mourners.

SCOTTISH DISESTABLISHMENT ASSOCIATION.—The following resolutions have been adopted by the Committee of the Scottish Disestablishment Association:—"1. That they congratulate the country on the great Liberal victory that has been gained in Scotland in the face of strenuous opposition by most part of the clergy of the Established Church working along with the Conservative party, and amid continual representations by both that Disestablishment was the chief issue of the election for Scottish constituencies. 2. That they record their thanks to the leaders of the Liberal party for their adherence to the attitude towards Disestablishment of Lord Hartington in 1877, and in particular to Mr. Gladstone for his denial that he had given any pledge, express or virtual, that the leaders of the Liberal party will not touch the question of Disestablishment during the present Parliament, and for his declaration that all that is needed is a distinct and intelligible answer by Scotland to Lord Hartington's question. 3. That the political crisis being past, the Church question has again come to the front as the main question of domestic politics for Scotland, with the advantage that since 1874 no solution of it other than Disestablishment has been seriously proposed, and that, therefore, the whole subject should be now earnestly pressed upon the consideration of the country, the Legislature, and the Government."

AMERICAN VIEWS OF THE ST. LOUIS COUNCIL.

OUR American contemporaries publish a number of "postal-card opinions," together with more lengthy communications, in relation to the recent triennial meeting of the Congregational Council at St. Louis. In the view of the Rev. Dr. Fiske this assembly "will result decidedly in unifying our denomination, in maintaining soundness of doctrine and discipline, promoting harmony, and increasing confidence in the value of our Triennial National Councils." The Rev. Dr. Spalding thinks that "to some it must have revealed better than could any book or treatise the metes and bounds of our polity. To others it has shown such new conditions and circumstances as must inevitably lead to a new adjustment of some parts of the system." To a lay delegate (Mr. C. Benedict, of Waterbury, Connecticut) it suggests this thought: "The Congregational churches as one grand division of the army of the Lord must think less of cut and colour of the uniform, more of armour and effective appliances. Let us use rifled ordnances, torpedoes, sharpshooters, and instead of being satisfied to lay quietly behind our entrenchments polishing up our smooth bores, go in and fight it out against the common enemy." Rev. Dr. Goodell indicates as its ruling principle "the sentiment that the body must be no longer sectional, but national; aiming not simply at a class, but seeking all men who need the Gospel. Thoroughness of co-operation in faith and fellowship and work, no source of danger to the liberty of the churches, but a great and needed instrument of their efficiency and power, this was written on the forefront." Rev. Dr. Walker says, tried by the test of fostering unity, which "seemed antecedently improbable," the late council must be regarded as an eminent success. With reference to one of the lines of possible "cleavage," the proposed formulation of a statement of doctrine, the Rev. Washington Gladden expresses the opinion that the commission selected will adopt a statement which will commend itself to the great majority of Congregationalists, and that published in the manner proposed, it will bear more weight, and be more widely accepted, than it would be if adopted by vote of the council. "The present version of the Scriptures," he observes, "was published in precisely this way. King James authorised the printing of it, but no ecclesiastical body ever adopted it; it was left to stand on its own merits and make its way against its rivals by its intrinsic superiority. It made its way. But if the Convocation of the English Church had voted to adopt it, very likely the Nonconformists would have stuck to the Geneva Bible; and if the Presbyterians had officially indorsed it, the Churchmen might have gone back to the Bishop's Bible." It was a large gathering, remarks the *Christian Union*, representing "every phase of religious thought and ecclesiastical practice, from the most advanced Radicalism to the most intense Conservatism. And yet it was in its final result a thoroughly harmonious body. Suspicions have been allayed; apprehensions have been set at rest. Men that were looked at askance as heretics have been received into the sympathy and fraternal fellowship of their Conservative brethren. Men who were suspected of the despotism of bigotry, have been brought into spiritual companionship with their radical fellow Christians."

The Rev. Dr. Quint refers to historical records in proof that the recent development of longing for a national union of Congregational Churches in the United States is only a return to "original" Congregationalism. "The American Congregational Churches," he writes, "began with Union. It is a common mistake to suppose that they were individually independent. Nothing could be more untrue. Not only was every church controlled by civil law, but as early as 1637 the first general synod was held, and it consisted of 'all the leading elders throughout the country,' and of 'messengers from the churches.' A second followed in 1646, which continued in existence nearly two years, and which set forth a declaration of faith and a platform of church polity; both declaration and platform being recognised by the churches for generations, contrary to the supposition of some that the churches had no doctrinal basis or method of government. Massachusetts had a synod in 1679, and Connecticut in 1708." The great lesson which he deduces from the gathering is thus epigrammatically stated: "We had insisted on the right of differing long enough; we found that we had the right to agree." One of two ladies who attended as delegates, accomplishing for that purpose a journey of about twelve hundred miles, indicates the direction in which the outcome of power resulting from this concentration of energy needs to be exercised. After referring to the "thrilling words" uttered by the Rev. A. Hannay, sustained as they were by sympathetic utterances from every quarter, she writes, "I had thought myself interested in home missions before, but never have I felt the call as now." Entreats Christian women everywhere in Congregational churches to take this cause home to their hearts, she sends forth a rallying cry, which, in the presence of such a vast mass of opposing influences, should find a response in every Christian heart, unlimited by clime or sex: "By all means work somewhere, somehow."

On Tuesday next the Rev. A. Hannay will have an opportunity of telling representatives of English churches his own impressions of this important gathering. We cannot doubt that his advice will follow in the same lines, and that he will be enabled to indicate one main channel through which such concentrated energy may be effectually utilised—the Church-Aid and Home Missionary Society.

CANON LIDDON AT ST. PAUL'S.

AN immense congregation crowded St. Paul's on Sunday afternoon. Looking down from the choir, every nook and corner of the spacious Cathedral seemed to be filled. So vast an audience is in itself an inspiration; nor was its influence thrown away upon Canon Liddon, who preached the second of a series of sermons which promise to make his December term of residence memorable in the annals of the English Church. Although there was no single passage standing out with equal prominence to that in which he last week asserted the essentially spiritual power of the Christian Church, the whole discourse glowed throughout with the light of the same thought. It was the same message delivered in a different form, but with the same vehement earnestness and intensity of conviction. Taking as his text the question as to John the Baptist, "Whom went ye out into the wilderness to see?" Canon Liddon raised the large and interesting question as to what it is that exerts the most powerful influence over the hearts of men. In his brief but brilliant description of the circumstances which led to the inquiry of his text, there was at least a suggestion that the references to John the Baptist in Herod's dungeon, over whose gate popular feeling had inscribed the fatal motto, "He has failed," were accentuated by the thoughts of another prison not so near to the shores of the Dead Sea. As he passed on to discuss the secret of moral power, the mysterious magnet of souls, he now and then let fall a pregnant sentence which betrayed the inner workings of his mind upon the question of the hour. The spectacle of John, as the representative of the spiritual power, immured behind the bolts and bars of the prison of Herod Antipas—which might immure his body but which could not confine the activity or narrow the range of his majestic soul—afforded him with a suggestive illustration of the puny impotence of the world of sense when it conflicted with the sublime aspirations of the world of spirit. The secret of attraction was not amiability. A Church without doctrine, or a man whose golden rule was to take things easy—these reeds shaken by the wind exercised no attraction over the weary, yearning heart of man. Neither was it to be found in station and position. Those clothed in fine raiment lived indeed in king's houses, but the secret recesses of the heart were beyond their influence. The Church did not depend upon the high stations of its chief ministers for it hold over the hearts and souls of men. Even intellect lacked power and universality of attraction; nor had it any necessary connection with goodness. Bacon, "who almost made one wish he could have been less wise if he could not have been less mean;" Goethe, whose tranquil and deliberate selfishness stood revealed in his autobiography; and that evil and apostate spirit the King of the Children of Pride, with whom no human intellect could compare, exercised no power of attraction over the human heart. On the contrary, intellect when opposed to goodness rather repelled. What, then, was it which lured the Jews into the wilderness to hear the Baptist, and which still took men out of themselves into the solitude of thought and taught them to look upward to Him who alone could satisfy the deep mysterious yearnings with which He had endowed the human heart? It was the felt but indescribable touch of the higher world, possessed by only those who lived in constant communion with God. Not the easy-going, not the highly-placed, not even the intellectual, but the men of saintly lives took captive the heart of man. It was this mysterious spiritual influence, felt but indescribable, which the world could never understand, and which it usually persecuted, that constituted the real power of the Church over the hearts, the consciences, and the souls of men.—*Pall Mall Gazette*.

ECCLESIASTICAL MISCELLANY.

CHRISTIANITY IN CHINA.—In the report by Mr. Consul Chr. T. Gardner upon the trade of Chefoo in 1879, there is a paragraph headed "Effect of Evangelisation on Trade." Mr. Gardner says, "The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years have a most beneficial effect on trade." He explains that he does not allude to the number of converts, so much "as to the change that has come over the attitude with which educated and uneducated classes here regard the doctrines of the New Testament." Indifference and hostility are giving way to respectful attention, and Mr. Gardner attributes this "to the generosity of Christian Europeans towards the starving multitude during the recent famine," and to the devotion of Christian missionaries who administered the relief. Although the memory of famine may pass away, he does not think "the progress of Christianity will be much checked." He is struck "with the vast strides Christianity has made, and that in spite of the very few missionaries there are in the land." Enthusiasm in the native forms of faith has become extinct, and "whether we are inclined to rejoice at or deplore the fact, I think the spread of Christianity is inevitable." The mode in which this will operate to extend trade is curious. The mass of the lower orders in China are very adverse to any mental exertion, and "the mere fact of having the doctrines of Christianity forced on their notice will rouse the Chinese to the unwonted exercise of thought." Once thought is aroused they will doubtless evolve for themselves many truths in economical science which, "universally admitted in civilised lands, have hardly in this Empire arrived at the stage of being even problems." The class of outcasts is very large in China, and they are peculiarly amenable to the influence of Christianity, through which alone can they obtain a new start in life. In one province a benevolent Viceroy has established thousands of schools, designedly formed on the model of a school of a German missionary, except that the Christian dogmas are not taught. A Chinese general, who found himself with the power of life or death over 80,000 youths in five years, sent them to Singapore for periods ranging from five to ten years. "Many of these men have returned, and have become persons marked by their intelligence and industry."

DEATH OF M. JACQUES ADRIEN NAVILLE.—We regret to announce the sudden death at Geneva, on the 5th of December last, of this eminent and much-honoured Christian layman. The loss of M. Jacques Adrienne Naville, in his 67th year, will be deeply felt both in Switzerland and in this country, where he had many attached friends. He was justly eminent for the zeal with which he had long consecrated his talents, his fortune, and his life to the cause of missions and furtherance of the Gospel of Jesus Christ.—*Record*.

Welcome to Rev. Alexander Hannay.

A PUBLIC MEETING to welcome the Rev. ALEXANDER HANNAY on his return from America, will be held in the MEMORIAL HALL, Farringdon-street on TUESDAY, December 21, at Half-past 6 p.m. JAMES SPICER, J.P. (Treasurer of the Union), will preside. Revs. Dr. Newth (Chairman of the Union), Dr. Allon (Chairman-Elect), J. G. Rogers, B.A., Dr. Dexter, of Boston, U.S.A., will take part in the meeting. Admission by tickets only up to 6.15 p.m., when the doors will be opened to the public.

The Public Meeting will be preceded by a conversation at 5 o'clock. Only a limited number of tickets will be issued for this. Tickets on application to Rev. Andrew Mearns, at the hall.

City Temple.—Asylum for Fatherless Children.

THE 500TH NOONDAY SERVICE at the CITY TEMPLE will be held on THURSDAY Morning, December 30th, 1880, at 12 o'clock precisely, when the Rev. JOSEPH PARKER, D.D., will preach on behalf of the Asylum for Fatherless Children at Reedham. A number of the orphans will take part in the choral services. The Rev. Andrew Reed, B.A., of St. Leonard's, eldest son of the founder of the charity, and the Rev. Dr. Aveling, Honorary Secretary, will conduct the devotional exercises.

A collection will be taken on behalf of the asylum.

Holy Land and Egypt.

H. GAZE and SON, Originators and First Conductors of Oriental Tours, provide the most efficient conductors and the best camp equipage for high-class Eastern travel. The first Spring tour for 1881 will leave London, February 21. See "Tourist Gazette," 3d. post free.—142, Strand, London.

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THURSDAY, DECEMBER 16, 1880.

IRELAND AND THE GOVERNMENT.

THE confident expectation that the Ministry would this week find themselves between the devil and the deep sea, or, in other words, between coercion and disruption, has so far been falsified. That the crisis is a serious one no one disputes; but it is just in times like these that loyalty to trusted leaders is an essential condition both of order and progress. The members of the Cabinet are in possession of far better information than is accessible to the general public through the newspapers. And if men like Mr. GLADSTONE, Lord GRANVILLE, Lord HARTINGTON, and Mr. BRIGHT, having the whole case before them, are of opinion that the dire necessity for over-riding or suspending ordinary law has not arisen, we for our part have the most perfect confidence in their judgment. Panic and querulous fuss at such a time would be treason, not to party, but to the highest national interests. Nor is it difficult, even with the ordinary information possessed by every newspaper reader, to conceive the arguments which have so far prevailed with the Government. The charges delivered by the Judges in Ireland are indeed alarming; but the evils they describe would certainly not be averted by a suspension of the *Habeas Corpus* Act, or by any extra legal exertions of force; while such measures would undoubtedly increase enormously the morbid excitement already existing. If an organised outbreak of rebellion were imminent, the instant arrest of notorious leaders would, no doubt, upset the plans of insurrection. But there is no evidence, so far as we know, of anything of the kind. Mr. PARNELL and his colleagues, whatever may be their faults, are far too wise to indulge in sanguinary folly of that sort. That they are passionately bent upon hampering and defeating the Imperial Government, even when it seeks the abolition of Irish grievances, is too painfully clear. But their schemes for this purpose are, in a manner, self-acting; they depend on the corporate spirit of a suffering and desperate class—a spirit which never yet was tamed by severities against leaders. If Nihilism in Russia had been absolutely dependent on leaders, it would have been extirpated long ago. Socialism makes progress in Germany, in spite of the state of siege which disgraces its large towns. Strikes of workmen in our own country were never so malignant and violent as when known leaders could be arrested and imprisoned by the combination laws. In such cases the leaders do not create the social forces by which they work. They are themselves merely the expression of such forces. The whole body corporate is seething with a morbid irritation, which requires little, if any, personal guidance in its irrepressible action.

Such considerations are further enforced by the peculiarly intangible forms now taken by Irish opposition to Imperial rule. Whether Mr. T. P. O'CONNOR is right in his paradoxical assertion that the Land League has prevented murder and outrage, we shall not stop to inquire. But certainly there have been many periods in recent times when assassination and incendiarism were far more frequent than now. Murder is always horrible; but if the occurrence of a dozen, or even a score, of such crimes in a year were a sufficient reason for suspending the ordinary guarantees of personal liberty, it would not be in Ireland only that coercion would have to be applied. It is a terrible fact, indeed, that a conviction cannot always be secured, even on the plainest evidence. But no suspension of *Habeas Corpus* would cure this; for

though you may thus put a man in prison without conviction, you cannot very well hang him without the verdict of a jury. The present excitement in Ireland is chiefly notable for the extension of the practice known as "Boycotting." The power of such a system of social ostracism is altogether dependent on the self-acting spirit of combination above referred to. No leaders, however eloquent or popular, could possibly start such a thing unless the most numerous class in a community were already inflamed with passion beyond the need of leading. Country squires and local magnates in England have sometimes tried in a modified way to "Boycott" Dissenting tradesmen or farmers. But their success has not been complete, because the community around them was not sufficiently impregnated with bitterness to be insensible to the claims of humanity or courtesy. Where, however, that bitterness does exist, the arbitrary arrest of leaders can only intensify and prolong its action.

On the whole, then, we are disposed, even on the evidence possessed by the general public, to believe that the Government have been wise in refusing to employ inapplicable weapons merely to gratify panic-stricken supporters, or to stop the abuse of opponents. But, on the other hand, we are bound to say that the actually existing laws mentioned in Mr. FORSTER's circular to Irish magistrates do not appear to have been enforced with the energy that might have been expected. It is one thing to suspend the Constitution; it is altogether another matter to enforce the law as it exists. Mr. FORSTER tells us that it is unlawful, for instance, for bands of men to parade the country at night with blackened faces. Then why in the name of common sense are they allowed to keep on doing it? A vigorous Administration would stop such a practice, even if it were necessary to have an armed patrol on every mile of road. It is unlawful to pull down or to build houses, or fences, or walls on another man's land against his will. Then why is it suffered to be possible? A ruler with but a spark of Cromwellian force about him would line every road and field with soldiers rather than permit it. These are just the illegalities which can be prevented by judicious arrangements of police and soldiers. And Mr. FORSTER himself tells the world that no suspension or alteration of law is necessary for such action. Let us at least be sure that everything possible is done under existing law before we consent to meet crime by lawlessness. Above all, let every section of the Liberal Party be on their guard against the Tory strategy which seeks to create disunion by terror. It is the coming Land Law Reform, not the Irish Land League, that is the real object of abhorrence to Mr. GLADSTONE's critics. The time has come for a supreme effort, demanding all the moral and intellectual forces at our command. The Government require such manifestations of opinion as will not only encourage, but compel an entire change in the relations of agricultural tenants and landlords. There must be no tinkering this time. And there must be such a power of opinion at the back of the Government that even the House of Lords will succumb to manifest destiny.

THE FRUIT OF "BLOOD AND IRON."

IN PRINCE BISMARCK's celebrated prescription of "blood and iron" one element was omitted, which enters very largely into all the great movements of men and of societies—he forgot to add brain. And it is just brain which seems alike wanting in the policy of the German statesmen and the life of the German people from the day when he wrote his prescription until now. Blood and iron have done all that it was in them to accomplish, but they want brain to achieve any but the most material, vulgar, and fruitless success. And this is precisely the kind of success which the German "Militarism," on which PRINCE BISMARCK has placed his main reliance, has attained to. France has been swept by victorious German legions; the German Empire has been re-constituted under Prussian headship on what we might fairly call the field of victory. The military hegemony of Europe has been transferred from France to Germany, and the new Empire has been put in possession of the most powerful military machines known to history. No one doubts that the German Army, led as it has been led of late years, could do anything which an army can be expected to accomplish; and it is at present the model army of the world. The weight of Germany in the councils of Europe recalls the palmy days of the Empire; though the strongest Emperors would have been profoundly thankful for one tithe of the observance which waits on the Emperor WILLIAM I. But what has Germany gained by it? Size, force, visible unity, the satisfaction of ambitious and of nobler than ambitious aspirations, and an immense increase in the figure which she makes in the world. All this force can accomplish, and of all that force can win,

she has enough and to spare. But there it ends. Germany has grown dull in brain and heart under all her power and splendour; and in all the essential things which make a nation's happiness and honour, she is poorer at this moment than she was twenty years ago, "*Beati possidentes*," said Prince BISMARCK some time ago, and it is the key to his philosophy of life. But Germany has been in possession for years—in possession of all that man's carnal heart can wish, and the blessing escapes her. She is weak, dull, and sad in the midst of her splendid success.

The influence of the newly-constituted Empire in Europe has been, from a moral and social point of view, distinctly deteriorating. Force formed it, and force holds what it has won. There is an almost brutal frankness in the language of her great statesman and in his policy. Self-interest of the vulgar kind is at the root of the whole; and there has been a very marked degradation in the principles of public policy in the other European nations since Prince BISMARCK magnified "blood and iron" as the one panacea for the political ills of his time. We doubt if Lord BEACONSFIELD's policy would have been practicable before Prince BISMARCK's days. He set the keynote which our Jingoism caught and echoed so frantically. The spirit of the bully has been in the ascendant during the last decade of European history, and the domestic policy of Germany has been all in the same key. The Chancellor has but one instrument of rule—the iron hand. He does not share the horror of CAUVOUR at ruling in a state of siege. A modified state of siege is chronic in Germany. The cathedrals in the great Catholic cities are in a state of siege; the free towns are in a state of siege; Berlin itself is in a state of siege. Repression, proscription, expatriation—these are BISMARCK's imperial instruments of reign. And as he grows older, he seems to grow more despotic, more out of tune with the spirit of the times, and more resolved to put it down. Wise concession and conciliation, which would have occurred to him if he had added brain to his "blood and iron," he has never even attempted; and now he has crowned his despotic folly by seizing every copy of HEINE's "*Schlosslegende*" in Berlin. A crusade against HEINE in Germany is incredible and fatuous folly. How the French will jeer; how M. RENAN will scathe with his smiling scorn! The Germans are confiscating the works of the one man who, in recent history, has crowned literary Germany with honour; and whose name looms grand, indeed, amid the dreary intellectual desert to which the Empire has reduced what the Germans, at any rate, believe ought to be the intellectual Eden of the world. But HEINE may safely be left to the care of the German public; in the long run there is no fear that even a word of his poems will be too lightly esteemed; though even in this confiscated volume there are many things which those who honour HEINE for his work's sake, would gladly let die.

Altogether more important is this new-born frenzy of the *Juden hetze*, which is assuming grave proportions, and bids fair to be a source of serious trouble to the State. Now no one imagines that the Chancellor of the Empire is personally responsible for the confiscation of the volume of poems, or for the strange outbreak of fury against the Jews. But everybody believes that both movements are expressions of opinion with which the mind of the Minister is in sympathy; and every one can see that they are the senseless outcome of the policy which he has consistently pursued, and of the hectoring spirit, not to use a stronger term, which he has introduced into the management of national and international affairs. He has laid his tyrannous hand in turn on every class of society, and now it is the turn of the Jews. The Germans are almost maddened by seeing how quickly France has recovered from her crushing calamity; how rich she is, and strong, and free; while they, the conquerors, are impoverished instead of enriched by their triumph; are seething with social discontent and political disaffection; are half ruined by the insane speculations which followed their marvellous successes, and struck by a paralysis of intellectual power. And it all springs out of the spirit in which the war was conducted and the peace was concluded. As Prince BISMARCK sowed he is reaping; and he will reap, if spared, yet sadder harvests. The Germans are turning on the Jews in a kind of flurry. The Jews fostered the bubble speculations and got rich while the people got poor. The Jews are vain, ostentatious, and pushing, and threaten, in many departments of commercial activity, to push the Germans from their stools. The sympathies of the Court and of the Government are supposed to go with the persecutors; though, of course, the Ministers declare that they do not propose any change in the law. But the hostility is so grave that even LESSING's great name cannot stand against it. It seems that a movement has been set on foot to add the statue of LESSING to those of SCHILLER and

GOETHE, which are in the Thurgarten at Berlin. But LESSING's "*Nathan der Weise*" is so full of the tolerant spirit, and the name of one of the very greatest names in German literature would, on that account, just now be so unpopular, that the Rector has forbidden the students to pursue the design. The Germans have done all triumphantly that "blood and iron" can accomplish, and they are "seen of men." And now, "Verily, they have their reward."

SIR CHARLES DILKE ON OUR FOREIGN POLICY.

THE senior member for Chelsea, in his speech to his constituents on Monday evening, contributed the best and most interesting vindication of the foreign policy of the Government which has appeared since the recess. What he says on the subject will carry as much weight as the declarations of Lord Granville himself; for, though not a member of the Cabinet, Sir Charles Dilke fully represents the policy of the Foreign Office in the House of Commons, and must necessarily be acquainted with all the secrets of British diplomacy. Lord Salisbury has fortunately given him abundant material for a pungent and lively speech. His lordship's addresses at Taunton, Hackney, and Woodstock were so full of reckless assertions, audacious misrepresentations, and unbecoming levity, that Sir Charles had the easiest task in demolishing him, and in the course of his running comment on Lord Salisbury's diatribes he gave a great deal of useful and authentic information.

First, in respect to the Dulcigno question, which, up to within a few days of its satisfactory settlement, the ex-Foreign Secretary held up to contemptuous ridicule. His critic called to mind that this plan was preceded by two others which were supported by his lordship's influence, and had to be abandoned because they were "most objectionable to the inhabitants of the districts [Albanians] proposed to be ceded." Nevertheless, Lord Salisbury had the effrontery to accuse Her Majesty's Government of having been the means of "slaughtering hundreds of Albanians who desired to defend their country." What says Sir Charles in reply to this touching appeal on behalf of the "nationality" principle? He himself had, as far back as September last, stated in the House of Commons, on the authority of British officials, that the people who opposed the Dulcigno plan were not the inhabitants of the country which was in question, but strangers from outside the district to be ceded. Then "the hundreds who fell in defence of their country" consisted of "some say five, some say eight, and the highest estimate says thirteen strangers to the district," "who were killed by the Turkish troops in opposing the execution of provisions which had been four times over agreed to by the Porte as being even more advantageous to Turkey than what Lord Salisbury considers the advantageous terms of the Treaty of Berlin." The consuls reported that the Dulcigno arrangement had been received with a sense of relief. "Only ten householders of the town of Dulcigno have left the ceded district upon the invitation given to its inhabitants by the Porte, and Her Majesty's representative believes that the whole of the persons will now return. When the Montenegrin forces entered Dulcigno they were most favourably received." The Under-Secretary for Foreign Affairs went on to say that so far from taking a part against the Albanian nationality, the Government had been foremost among the Powers of Europe in suggesting the concession to the Albanians of some measure of autonomy. Further, he stated that the number of Albanians transferred to Montenegro by the new arrangement was only from 3,000 to 5,000, and the Montenegrin Government, so far from oppressing them, has even "gone beyond the terms of the Treaty of Berlin" in order to protect the property and religious liberty of their new subjects. Then it has been publicly averred that after all the cession of Dulcigno was due to the separate action of the German and French ambassadors at Constantinople, which Sir Charles flatly denied, "on the highest authority." It was to the concerted action of the whole of the Powers that Turkey had yielded. These unvarnished and noteworthy facts, which will be recorded in the public dispatches on the subject, are a crushing reply to Lord Salisbury's "heedless rhetoric."

In touching upon the Greek frontier problem—now a very "burning" question—Sir Charles Dilke was obliged to be reserved, but he made out an equally conclusive case against the rôle assumed by the Opposition leaders. He pointed out that Sir Stafford Northcote himself had two years ago admitted the Greek claims to be "large and substantial," which his colleague now treats as "vague and unsubstantial." Not only had Lord Salisbury taken the initiative in bringing them forward, but he had himself proposed that half of Epirus, four-fifths of whose inhabitants are Christian Greeks, should be ceded to Greece. Indeed, of the population of the entire territory of Thessaly and Epirus, which the Berlin Conference has proposed

to add to the Hellenic kingdom, not less than nine-tenths are, by the evidence of experts, Greeks, and only one-seventh Mahomedans. It was therefore proposed to cede to Greece "populations that would be for her a source of strength, while to Turkey they are a source of weakness." "It is not necessary for me (said Sir Charles) to express my own warm sympathy with Greece and my belief—the belief of the Governments of Austria, of Germany, and of France, which are falsely represented as being lukewarm in their dispositions towards her—that Greece is especially deserving of European care," and, he added, not only is the British Government "in active and friendly co-operation" with Austria, but "Austria and Germany are acting cordially with us in promoting the full execution of existing stipulations by means of concerted action."

As to the nature of that "concerted action" the Under-Secretary for Foreign Affairs is obliged to preserve silence. It will certainly, unless quickened by events, be slow in operation, and the Sultan has been informed "that the future of his empire" depends upon his acceptance of the views of the Powers. From other sources we learn that the united Governments propose to arbitrate between Turkey and Greece—a method which implies that they will not insist upon the entire frontier marked out at Berlin, but assent to some compromise in the interests of Turkey. It will be very difficult to wring from the Sultan concessions of territory which will comprise the strong places in Epirus, such as Janina and Metzova. At the same time, dilatory negotiations seem to be almost precluded by the exigencies of the Hellenic Government, for, as M. Coumoundouros has informed the Russian Ambassador at Athens, Greece being no longer in a position to wait, is "under the fatal necessity of forcing her destiny." "No Government," said the Greek Premier, "could tie the hands of a nation which, after being encouraged by the solemn decrees and sympathies of all Europe, had actually turned all its money and disposable property into material of war, which had sacrificed the entire productive resources of the country for a generation, in order to accomplish its solemn vows and achieve the deliverance and union of two members of its own body, the provinces of Epirus and Thessaly." Turkey, like Greece, is prosecuting its warlike preparations—a proof that she is not willing to yield the frontier marked out by the Powers; and unless she engages to abide by the decision of the arbitrating tribunal, the scheme is not likely to be more successful than the award of the Berlin Conference.

Apart, however, from this critical question, Sir Charles Dilke's remarks on the European Concert are full of interest. First, he showed how utterly inconsistent was Lord Salisbury's limitation of intervention to "diplomatic pressure" with the instructions given by him a year ago to Sir Henry Layard to inform the Porte that if it did not at once reform he could give no undertaking that England would abstain from active measures. His lordship, said Sir Charles, "has assumed in his speeches a grave responsibility by sneering at the European Concert, while he offers us no other means of preventing the downfall of the Turkish Empire amid circumstances calculated to produce a general war. Unless the united Powers continue to show firmness it will be difficult indeed to save Turkey from suicide." And he went on to say:—

The European Concert is not only applicable to the present emergency, but of happy augury for the future. As Matthew Arnold has said in his preface to Wordsworth, "here is a tribunal free from all suspicion of national and provincial partiality." The European Concert is the first real attempt in modern times to arrive at such an understanding among the six Great Powers as might gradually become a basis for partial disarmament, and for the adoption of a policy which would cease to ruin nations in time of peace by perpetual preparation for war.

No doubt the difficulty of giving effect to this policy in cases far more complex than the Greek problem would be very great. But Sir Charles Dilke's suggestion does not appear so chimerical when it is remembered that the very magnitude of European armaments has created a dead-lock, and that the burden of them cannot long be sustained. The same happy combination which proposes to settle the Eastern Question without a general conflagration, may be effectual in averting desolating wars between any two of the Powers that would belikely to embroil the rest. In proportion as a European war is becoming more and more impossible, will the necessity of disarmament become increasingly urgent, and it will be all the more practicable in consequence of the community of interests which the present European Concert has helped to consolidate. At all events, it is an inestimable advantage that we have in office a Liberal statesman like Sir C. Dilke, who can courageously discuss such pregnant ideas.

An important Cabinet Council was held on Monday, at which, after a three hours' sitting, it was resolved, according to the *Times*, to introduce a Bill "immediately on the opening of next session to give the Government extraordinary powers for the maintenance of law and order in Ireland. A suspension of the Habeas

Corpus Act will necessarily form part of such a measure." The *Daily News* somewhat varied the statement by the report that a coercive policy would be proposed to Parliament "unless the state of Ireland materially improves between now and the 6th of January." Another account states that before the meeting of the Cabinet Mr. FORSTER presented to each member a memorandum on the state of Ireland, the result of his official experience, and embodying the reports received from the Irish magistracy in reply to his recent circular, the general effect of which was that the magistrates could not, in the existing state of the country, carry out the law according to the instructions issued by the CHIEF SECRETARY. The Cabinet met again on Tuesday, but rather, it is surmised, to consider the provisions of the Irish Land Bill than further to discuss the necessity of repressive measures. Ministers will again assemble to-day, when it may possibly be decided whether they will proceed in the first instance by resolution, in order to gauge the feelings of the House before submitting a definite scheme for the reform of Irish Land Laws, or at once lay their scheme upon the table.

The alarming news of the last week fully justifies the action taken, or proposed to be taken, by the Government. It shows that the foundations of society are being loosened, and that to a large extent the orders of the Land League have superseded those of the Government. Outrages of all kinds are increased, and the criminals cannot be detected, or if arrested, cannot be convicted. Trials for murder have been abandoned from lack of evidence. Even judges are threatened, and the practice of "Boycotting" has been so successful that the police are powerless to prevent it, and it is extending to Ulster, together with the issue of threatening letters. Baron DOWSE, Mr. Justice BARRY, and Mr. Justice LAWSON have made definite and very serious statements of the increase of all kinds of crime in the west and south of Ireland—similar to those of Mr. Justice FITZGERALD, which we quoted last week—and the general effect is that, over a wide area, freedom has no existence, and that persons and property are at the mercy of local Land Leagues, whose arbitrary decrees are carried out by their agents without regard to right or decency.

The most recent and striking instance of this organised system of terrorism is that of Mr. BENCE JONES, a resident landed proprietor of the county of Cork, and a gentleman who has taken an active part in the discussion of the land question in the interests of his order. His story is thus summarised by the *Times* :—

Mr. Bence Jones is an Englishman by birth, who succeeded to an Irish estate forty years ago and has ever since lived in Ireland as a resident landlord. He spends part of the season in London, but, as he is fortunate enough to possess a good income apart from his Irish property, he is able to say that his expenditure out of Ireland is covered by his income out of Ireland, and all he receives from rents in the island is spent there. He tells us he has laid out £25,000 in permanent improvements on his estate, and his wages bill on his own farm amounts to £1,300 a year, the rate of pay being relatively high. He has lived among his tenants and labourers as English gentlemen live at home, with abundance of good feeling on all sides, and rents punctually and cheerfully paid. There is not a shilling of arrears of the rents payable last June. Under ordinary circumstances another half-year's rents would have been paid on the 7th of this month; the tenants have the money ready, and were willing, as they were able, to pay. But for a week beforehand the tenants were daily assailed by threatening letters, by notices, by speeches, by visits, by molestation at markets and fairs, all enforcing the same conclusion—that they must not pay more than "Griffith's valuation." The tenants were not small cottiers, such as may be found in the extreme West, for many of them pay more than £100 a year in rent; but, surrounded on all sides by terrorising influences, they yielded to fear, and begged their landlord not to think worse of them for offering "Griffith's valuation" only. What relation this bears to the fair letting value of the land may, perhaps, be inferred from the fact that Mr. Bence Jones makes in rent and interest on the lands he has in hand 38s. and 40s. an acre, the valuation of Griffith being 11s. an acre. The rent having been stopped, the next step has been to order off Mr. Bence Jones's labourers, that he may be left with his farm stock on his hands, unable to manage it and unable to sell it. His produce, when sent to market, is surrounded by a howling mob, and he is fortunate if it comes back, unsold indeed, but un plundered.

To complete the narrative, a number of cattle and sheep were on Tuesday sent to Cork for shipment to Bristol. When it was discovered by the other shippers that Mr. JONES's stock were about to be taken on board, they waited in a body upon the directors of the company, and said that if the cattle were taken they would withdraw their own, and would ship no more by the company. The directors thereupon refused Mr. JONES's cattle, which were driven out of the yard, and strayed about the quay, no one being found willing to take charge of them. The police collected the cattle, which were driven to the premises of the Great Southern and Western Railway Company for despatch to Dublin, but none of the dealers would supply fodder for the cattle. In this, as in other cases, the Irish Executive stand by powerless. A military force might be sent to Cork, but how is the "Boy-

cotting" device to be checked in a hundred other places? And what will be the state of things during the three weeks' interval before Parliament assembles?

The article which we published last week, drawing attention to the noble efforts of Mr. PLIMSOLL to extend to colliers that greater security of life which he has been instrumental in working out for our sailors, could hardly have reached our readers ere tidings had been received of another of those terrible disasters by which the Rhondda Valley has been unhappily too frequently rendered notorious. Pen-y-Graig, at which the latest catastrophe occurred, is about half a mile from Dinas, where there was an explosion at the early part of last year. There are two pits belonging to Messrs. ROWLANDS; the upper pit on the hill summit is the upcast, and the lower alongside the Taff Vale Railway, the downcast. The men descend from both points into the workings, and ventilation is secured by means of a huge brattice several tons in weight. At the early part of last week there was an overwinding accident at the upcast shaft, and the cage fell, the ventilating fan being thus rendered inoperative. It is supposed that as a result there was a continued accumulation of gas in the lower pit, which is ordinarily worked with naked lights. What is known certainly is that at an early hour on Friday the dull, heavy sound which carries with it too much significance in that district brought the relatives of those employed in these workings hurriedly to the spot. Four men who were working near the shaft were speedily brought to the surface in safety, and one was rescued on Saturday, having been remarkably preserved from destruction by some planking which had so fallen as to form a complete archway over him. All the others who were working in the lower pit, upwards of a hundred in number, unhappily perished, leaving without resource 271 persons who were dependent upon the exertions of these bread-winners. In aid of these poor sufferers we are glad to announce that the LORD MAYOR has opened a relief fund at the Mansion House.

WAYSIDE GOSSIP.

THE highly appreciated estimate which our American correspondent, Professor Magoun, forms of Mr. Hannay personally, and his recent visit to the States, is corroborated, and may be supplemented, by the following from the *New York Independent* relative to the St. Louis Council :—"No man in whole body left a more pleasant or more marked impression than Rev. Alexander Hannay, secretary of the Congregational Union of England and Wales. Both his sermon and his address won the hearts of his hearers. He was honoured with a reception at the fine residence of Mr. Keeler on Grand Avenue on Monday evening, after the final adjournment of the Council. Mr. Hannay has now sailed for home, carrying the best wishes of multitudes to whom he was a stranger on reaching our shores." Next Tuesday, at the Memorial Hall, a London audience may, perhaps, have the opportunity of hearing what Mr. Hannay thinks of his American brethren and their churches.

It may be well to remind our country commercial readers who have not yet thought on the subject that, Christmas Day falling on Saturday and the Bank Holiday on Monday, bills that fall due in London on the 25th or 26th will have to be advised not later than Thursday next, and those that come to maturity on the 27th or 28th not later than Friday, the 24th.

The recent long spell of dry and mild weather has been a great boon to the farmers. It has enabled them to get in the remainder of their root crops, and to complete the sowing for next year's crops. The wheat sown in the autumn, according to general report, presents a strong and healthy appearance. Such fine open weather as we have been enjoying is rare at this season, and we ought to be thankful that it has lasted so long, especially such as are subject to rheumatic complaints. The idea that a warm winter is injurious to the public health is now, for the most part, exploded. It may not suit persons with robust frames, but it is best for the general health, as the bills of mortality have lately indicated. Thus the most recent returns show that the death-rate of London declined last week to 19.9 per thousand, being 4.18 below the average in the corresponding weeks for ten years, and that the deaths from zymotic diseases are also considerably below the average number. Weather prophets have been completely baffled by the phenomenon, and learned meteorologists cannot find an easy solution. Whether we are to have a frosty or a mild Christmas is more than they venture to predict. But it is not improbable that the present lower temperature and drizzling rain may be followed by a cold period. We hear of intense frost on the other side of the Atlantic—four men having been frozen to death in New York on Monday night—and heavy falls of snow and violent gales in Scotland. Those who are anxious for the skating season may not, perhaps, have long to wait.

Judging from the extent and quality of the Cattle Show at the Agricultural Hall last week, and the abundant supplies at the Great Christmas Market on Monday, the supply of generous Christmas fare is not likely to fail. Happily fat oxen and adipose sheep have gone out of fashion, and agriculturists are cultivating the golden mean which cannot be better exemplified than in the prize steer which carried off the first honours at the Islington show, and was

so fine a model of proportions, and in a sense of beauty, as to be worth sending to Windsor for the special inspection of Her Majesty, who is believed to be a connoisseur in such matters. Mr. J. J. Colman, M.P. for Norwich, the owner of this paragon of bucolic symmetry, has obtained unprecedented distinction this year, having carried off not only the first prize at the Agricultural Hall, but six others. Farmers proper must be a little concerned at being out-distanced by a gentleman whose main occupation is not agricultural, but whose enterprise in this, as in other directions, has been crowned with such signal success. Prize cattle are now the order of the day in London, as the butchers' shops testify; and so far as animal food is concerned, there will be a bounteous Christmas to all who can afford it. Happily, it is a season when the sympathies of even the most churlish well-to-do people are aroused on behalf of the lack-alls of society.

There has been a highly-interesting conflict going on in New York, which has resulted in the dethronement of "King Kelly," the Boss of that city, who succeeded to the throne vacated by Tweed. This leader of the Tammany Hall Democrats, who, a few years ago, was a grate-setter at a dollar a day, and is now a wealthy man by virtue of his "good management" as Comptroller of New York, ventured, a short time ago, indiscreetly to assail the private character of Mr. James Gordon Bennett. Thereupon the *New York Herald* proclaimed war to the knife against the great Boss, who was, day after day, denounced as "a vile assassin of character," "a cold-blooded slanderer," "a vile coward," "a political traitor, a social outlaw, and a religious blasphemer," &c. Mr. Kelly having succeeded in carrying Mr. Grace, a Roman Catholic, as Mayor of New York, the *Herald* became the mouthpiece of Protestant jealousy. These fierce denunciations told in many ways—most of all in securing the vote of the State of New York for General Garfield at the Presidential election, which was decisive of the whole campaign. The enraged Democrats resolved to depose the redoubtable Boss. A coalition of Republicans and anti-Tammany Democrats was able by thirteen votes to eight to prevent the re-election of Kelly as Comptroller, and he succeeded by Mr. Allan Campbell. The result is regarded as "a political revolution" in the city of New York, and is mainly due to the extraordinary influence of the *Herald*. It is not wise—in America, at least—to excite the enmity of great newspaper proprietors. But for this fierce conflict, provoked by Mr. Kelly's rashness, he might still have been Boss of New York, and General Hancock President of the United States!

A more agreeable incident of American experience is reported from Indiana. In that city our old friend, Frederick Douglass, has lately been addressing a public meeting, and according to a local report there were seated on the platform men who had seen Mr. Douglass mobbed and left for dead on that very spot thirty-seven years ago, and the woman who dressed his wounds after the mob left him. The world, indeed, moves! Hardly less interesting in its way is the success of the Jubilee Singers, who must be known to many of our readers. This indefatigable band of chorists, now reduced to seven, have recently been giving concerts in Canada, and are now in the Western States, carrying out their purpose of securing funds for Fisk University. They have already raised 150,000 dols. by their benevolent mission, but more is needed. "They are," says an American contemporary, "good specimens of Christian ladies and gentlemen, and in giving them a hearty reception the public is not only helping on the education of the coloured race, but also is breaking down the prejudice against colour, a matter which is vital in the settlement of the Southern question. Not less than 10,000 coloured children have been under the instruction of teachers that have gone out from Fisk, and the same institution has sent five missionaries to Africa already."

To say that Mr. Fawcett is the right man in the right place, expresses a truth, though in the form of a truism. The Postmaster-General is indeed making beneficial use of his great opportunities. Relative to his latest enterprise, which inaugurates a new and fruitful system of national thrift, we quote the following weighty opinion from the *Times* :—

In time to come the Penny Savings Bank may easily prove to be as great a boon as the Penny Post itself. Every man, even the poorest, every boy or girl, even the most thoughtless, may save a penny at times. It is nothing new, of course, to say that a penny saved is a penny got, but it is something new to translate the maxim, as Mr. Fawcett has done, into an organised mechanism of national economy, and to demonstrate by actual experiment its beneficial results. During the seven weeks that the scheme was in partial operation it resulted in the deposit at the Post Office of 14,000 forms duly filled up with a dozen stamps, and in the opening of 7,000 new savings-bank accounts. Mr. Fawcett gives the result of the application of the system to the entire country. The 14,000 forms have expanded to 83,000 in a few weeks, representing a deposit of more than 1,000,000 stamps, and the increase of savings-bank accounts now amounts to more than 58,000. Mr. Fawcett calculates that in a year's time the net increase in the number of savings-bank accounts, after deducting the accounts closed by death and all other causes, will be not less than half-a-million, and we cannot doubt that the estimate is a very moderate one.

We disagree with our daily contemporary that the plan of small savings by means of penny stamps does not tend to encourage petty peculation. In large establishments stamps can easily be purloined without risk of detection, and such a temptation should not, for their own sakes, be offered to employees of very limited means. This might be obviated by the adoption of a special stamp for Savings Bank purposes. Mr. Fawcett has also a good report to make relative to his

plan of receiving sums of £10 and upwards—£30 being the limit for one year—for investment in the national securities. Though barely a month since it came into operation, the right hon. gentleman states that in different parts of the country "many hundreds of people have already made investments through this agency, and in no single instance has there been the slightest hitch or difficulty." Nor is this all. In his speech to his Hackney constituents on Tuesday night he held out the promise at no distant date of sixpenny telegrams, and an improved system of parcels post.

NONCONFORMITY IN LANCASHIRE.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, Tuesday Evening, Dec. 14th.

PERHAPS not the least valuable result of the recent Sunday-school Centenary celebrations is to be found in the revived interest which has been generally awakened throughout the country in the old question of the relationship of the young to the Church. An extremely interesting statistical table, designed to show, as far as figures can show, some of the results achieved in the Congregational Sunday-schools of Manchester and Salford, has just been published in a local Congregational magazine. A list of thirty-five Sunday-schools in Manchester and seven in Salford is given, and it appears that there are 1,192 teachers on the books, of which number 973 are church members. When we turn to the scholars themselves, we find that there are 15,232 on the books, out of which number 1,030 are church members. In 1878, 162 scholars joined the church; last year, the number who took the same step was 212. These figures are certainly not very encouraging, especially when we are reminded that there are upwards of a thousand young people in the forty-two Sunday-schools concerned, who are more than sixteen years of age. When we look a little more narrowly at the statistics thus presented, we discover that there are more than a dozen Sunday-schools which are compelled to make the humiliating confession that not a single scholar with whom they had to do, joined the church last year. These facts speak for themselves, and it is well that we should be forced to listen to the plain unvarnished tale which they tell. Without the shadow of a doubt, in many of our churches there is a missing link somewhere between the members of our fellowship and the young people of our schools, or else sorrowful statistics such as these would never see the light. On the other hand—and it ought to be mentioned, because it shows conclusively what can be done in this direction when a golden chain of loving sympathy unites a whole community—in one of the Salford churches, no fewer than 120 scholars are members, and out of that number fifty-five have entered the church within the last year. It would, perhaps, be well if the officers of the fourteen Sunday-schools which are compelled to report no additions to the church within the year from the young people under their charge, would inquire into the reasons which exist for the more encouraging state of things which prevails in connection with the Richmond Sunday-schools, Salford.

Presbyterianism in Manchester has made rapid strides within the last quarter of a century, and in and around the city there are now fifteen congregations. From an interesting sketch recently published by the Rev. W. Rigby Murray (the successor of the late lamented Rev. William McKerrrow, D.D., in the pastorate of the parent church in Brunswick-street), it is stated that there is now church accommodation for 10,000 persons. The number of church members, Mr. Murray states, is 3,000, whilst there are 4,000 Sunday scholars and nearly 400 Sunday-school teachers. The Presbyterians have always been especially zealous in reference to Bible classes, and in Manchester and suburbs there are no less than 500 scholars in the Bible classes taught by the ministers and elders of the fifteen churches. Besides this, there are 1,250 children in day-schools connected with one or other of the Presbyterian churches. An illustration of the success of the voluntary system is afforded by the fact that £14,000 was raised by these congregations last year. One sentence in Mr. Murray's sketch I must quote: "The stipends average from £550 to £300, there being no stipend in the entire Presbyterian Church under £200, almost every congregation contributing to the Sustentation Fund." When shall we as Independents be able to say as much? One is tempted to wonder sometimes how much longer genteel starvation will continue to be the cruel lot of many of the noblest of our country ministers, to whom the lines assuredly have not fallen in pleasant places.

In this letter, I have begun, continued, and now will end with statistics. It is much further from Geneva to Rome than it looks on the map, for between Calvin and the Pope, as all the ages tell, a great gulf is fixed. Nevertheless, some of your readers may be glad to know what is the actual position claimed by the Roman Catholics of Lancashire. The Salford Diocesan Almanac for 1881, gives a number of interesting details respecting the progress made by Catholicism in that large portion of Lancashire which is included in the diocese of Salford. It is stated in this manual (on the authority of Monsignor Gadd) that there are at the present moment 203 priests in the diocese, and 105 public churches and chapels, and 37 private ones. The Roman Catholic population of the diocese is stated to be 209,484. The number of parochial schools is 182, and there are also fifteen higher or middle-class ones. The aggregate number of teachers engaged in the work of education is 691. Monsignor Gadd estimates the adherents of his Church in the larger towns of Lancashire as follows:—

Ashton-under-Lyne, 4,402; Blackburn, 17,280; Bolton, 11,694; Burnley, 6,336; Bury, 5,010; Oldham, 8,000; Rochdale, 6,918; Gorton, 5,192; whilst Manchester and Salford are said to have between them a Roman Catholic population of no less than 90,720! Several new churches have been opened during the year which is ending now, and in addition a convent has been established at Bolton, and a presbytery built in Manchester. It is further stated that there are twelve religious houses for men, and twenty-one for women, in the diocese of Salford, whilst the social power of Rome is represented in the district by four Deputy-Lieutenants, twelve county magistrates, and nine borough magistrates. The Bishop of Salford (Dr. Vaughan) appears to stand very high at the Papal Court, and evidently possesses, to a remarkable degree, the confidence of Leo XIII. For some time past he has been in Rome, engaged, it is said, on important business, and in August last, we are informed, the Pope conferred upon him a signal token of his favour, by giving him "the exalted title of 'Assistant of the Pontifical Throne.'"

THE FREE CHURCH SYSTEM IN AMERICA.

[FROM AN OCCASIONAL CORRESPONDENT.]

PHILADELPHIA, Nov. 5, 1880.

PERMIT me to allude to a few events which have recently illustrated the power of the American idea of "A Free Church in a free State."

The World Presbyterian Alliance met in Philadelphia September 23—October 3. Our brethren of the Established Church of Scotland who visited America saw all over this country Presbyterian churches strong in numbers, in wealth, in intelligence, in doctrinal conviction and soundness, and in all the elements of spiritual, material, and social power. They saw in Philadelphia, a city of 850,000 inhabitants, eighty-five thriving churches. Looking abroad over America, they saw 9,832 Presbyterian churches. Across the Northern border they saw in the Dominion of Canada 1,008 churches. As they surveyed the Alliance they saw the representatives of 3,545 Free Presbyterian churches of Great Britain, and the representatives of the thousands of churches in the colonies, on the Continent, in Asia, and in Africa—churches that have grown up with no aid from the State, and in many cases in the face of the opposition of the State.

Surely they must have realised that Presbyterianism can take root and grow without State-aid; nay, rather that it is immeasurably stronger when it relies alone on moral forces. If our visitors conversed at all (as, of course, they did) with American Presbyterians, they must have heard testimony of the strongest character as to the working power of the free principle. I am aware of the invidiousness of comparisons; but I do not believe that our brethren of the Establishment found that the representatives of the Free churches showed any marked and humiliating inferiority either in culture or in intelligent zeal for the truth as compared with their associates of the State churches. If our honoured brethren of the Establishment carried to their homes the lesson that Presbyterianism flourishes under the voluntary system this result was worth all that the Alliance cost.

More recently, the Triennial Convention of the Episcopal Church in the United States (corresponding in point of doctrine and polity to the Established Church of England) took place in New York. The Episcopal Church in America began under many disadvantages. The Puritans, the early settlers of the Eastern States, were almost fanatical in their opposition to Episcopacy. This opposition was deepened, widened, and intensified by the fact that at the period of the Revolution which made us a nation the sympathies of the Episcopians were very largely with the mother country against the revolted colonies. In one colony alone (I think Virginia) the Episcopal Church was established by law. The people of that colony were compelled to pay so many pounds of tobacco each year for the support of the "parsons." This enforced tribute made the Church very odious. One of the causes *colibres* of Virginia was the case in which Patrick Henry, then a young and unknown man, successfully resisted the enforcement of this claim of the clergy.

But with all these disadvantages, the Episcopalian Church has made rapid progress. It has now in the United States 48 dioceses, 59 bishops, 3,198 clergymen, 2,991 parishes, 324,995 communicants, and 316,988 in their Sunday-schools. It is advancing with great rapidity, especially in our cities and large towns. In Philadelphia it has 95 churches and chapels. In New York it is still stronger in proportion to the population. It would not have made these advances if supported and hampered by the State.

The American Board of Commissioners for Foreign Missions has just held its seventy-first annual meeting. This oldest and most efficient of all our foreign mission societies is maintained by the Congregationalists, who, by the way, rival the Baptists in their enthusiastic attachment to the voluntary principle. The regular income of the Board for the past year was 430,752 dollars. In one respect, they have had a singular experience. They have been perplexed how to use all their money to the best advantage. Mr. Asa Otis, a citizen of Connecticut, bequeathed them a year or two since near a million dollars. Fearing lest the churches would make the existence of this fund an occasion for lessening their contributions, the Board very wisely are using up the principal in founding new missions, among which is their very carefully-planned mission in Central Africa. Of missionaries, assistant missionaries, and native helpers, the Board has 1,685. In the mission churches there are 17,165 communicants. This number does not include the churches in the Hawaiian Islands. Under the labours of the missionaries of the Board the Hawaiians have become a Christian nation. These churches not only support themselves, but send out missionaries to the heathen islands of the Pacific.

In all its plans and operations the Board is a model of sanctified wisdom and Christian enterprise.

But not all of the missionary work of the Congregationalists is done through the American Board. Not to speak at present of their Home Mission Society for planting churches in the West and North-West, or of the Congregational Union which aids in erecting meeting-houses, the American Missionary Association is doing very efficient work among the freedmen of the South. At its late meeting this body reported an income of 188,955 dollars, beside a legacy of 150,000 dollars. It has fifty-one schools at the South for the coloured people, with 8,052 pupils. Some of these schools have quite a high character, including professional schools or departments. Each of these thousands of pupils, as he goes out among his people, is a centre of moral, social, and political light.

I have cited these illustrations that you may see that on this side of the water the voluntary principle gives ample opportunity and stimulus for the growth of the Christian bodies, and for the exercise of evangelical zeal at home and abroad.

The other day I chanced to be reading De Toqueville on the old régime of France. I was struck with the case of a Commune that had to petition the king for permission to spend twenty-five francs in repairing their church spire, and had to wait a year for the permission. It was an apt illustration of the way the State Church system works. The State upholds the Church much as the gallows upholds the man; it upholds, but it strangles.

Do not think that I write with any idea of asking you to "Americanise your institutions." You have great excellencies, marked points of superiority. For example, I think that your judiciary is superior to ours. But as to the support and spread of religion, we find the voluntary system to work to our complete satisfaction.

Will you allow me to add one or two topics of some international interest? I have just been looking at Dean Stanley's article in *Fraser* on "Inveraw and Ticonderoga." He alludes to the death of Lord George Howe, who was killed in a skirmish near Lake George in 1758, during the old French war, and mentions the fact that the brook near which he fell is called "Lord Howe Brook." He adds a foot-note, thus: "The American mistakes of the title are observable." I do not exactly see the point of the criticism, since the author himself a few lines before speaks of "the young and gallant Lord Howe." But I am ready to concede that there is some error in the premises, for we on this side can never attain to a mastery of this abstruse subject. We do not know when to say "Lord Howe," and when to say "Lord George," when to say "Lord Hartington," and when "the Marquis of Hartington" (though our ignorance is, perhaps, the less strange, considering that he is neither the one nor the other in fact). But, waiving this, I notice that in the next line the Dean says that a stone has been erected on the spot where Lord Howe fell, "by the owner of the property, the Rev. W. Cooke, a well-known lecturer in the United States," thus making two mistakes in the name of the widely-known Joseph Cook.

And, in this connection, I notice that, in the *Gentleman's Magazine*, Mr. Haweis has a very appreciative article on our Minister to Great Britain, Mr. James Russell Lowell, in the course of which he says, that "Senator Sumner was assaulted by Senator Brooks for speaking against slavery in the House." Mr. Brooks was not a Senator, but a Member of the House of Representatives; and Mr. Sumner did not speak in the House, but in the Senate. We must learn to have some tolerance with each other's mistakes.

I was the more interested in reading what the Dean said about Lord Howe (and if I err in calling him Lord Howe, why, the editor, who knows everything, must correct me), because his death was an event that affected the history of two continents. He was idolised by the colonists, and, on the other hand, he understood them and sympathised with them. Add to this that he was probably the most able general that Great Britain sent to our shores. If he had lived, either the armed collision would not have taken place, or, if it had occurred, the armies of the Crown would have been led by a man not so easily handled as Burgoyne or Cornwallis. I suspect that it was the feebleness of the British generals, quite as much as the ability of the Americans, that decided the result.

While I am on the subject of international mistakes, may I mention two incidents which have been brought to my mind since I began to write this letter? When Hon. Amasa Walker, the eminent politico-economist, was in England, he was introduced to an audience by the late Lord Brougham as "Hon. Amasa Walker, Secretary of the Province of Massachusetts." Mr. Walker, on rising to speak, reminded the audience and his lordship that Massachusetts ceased to be a province on July 4th, 1776. Mr. Webster stated, in the hearing of a friend, that he was introduced at the Lord Mayor's dinner as "Hon. Daniel Webster, a member of the Upper Senate of New York."

You have already learned and commented on the result of our national election on Nov. 2. The issue is hailed with profound thankfulness by ninety-nine hundredths of the thoughtful, religious people of the Northern States. It is a victory for national honesty, the equal rights of all men, civil and religious liberty.

But I would, with your permission, speak of the illustration afforded of the real Conservatism of our Government. In 1856, the Democrats had absolute possession of all branches of the Government—the President, the Senate, the House of Representatives, the Supreme Court. In '58, the Republicans gained the House. In '60, they gained the Presidency, electing the great Lincoln. In '61, by the withdrawal of the Senators from the seceding States, they gained the Senate. Gradually (as the judges died and new ones were appointed) they gained the Supreme Court. It

took years to effect such a change in the policy of the Government as would be effected by you in a single election of a House of Commons. By-and-by a reaction set in. In '74, the Democrats carried the House. In '78, they gained the Senate. But the use which they made of the limited power thus put in their hands did not inspire the people with confidence. Accordingly the reaction went no further, and this year the Republicans have kept the President, and gained the House, and are within one of gaining the Senate. I am, perhaps, a prejudiced judge; but I regard the United States as the most wisely-Conservative Government on the earth.

NEW ENGLANDER.

RITUALISTS AND THE LAW.

JUDGMENT was given in the Queen's Bench Division of the High Court of Justice on Monday on the application of the Rev. T. P. Dale for writs of Habeas Corpus and other writs to release him from custody and set aside the proceedings against him for contumacy under the Public Worship Act. Lord Coleridge, after disposing of the "highly technical" objections taken to the jurisdiction of Lord Penzance, and the language of the requisition, motion, and prohibition, none of which were held to have any validity, proceeded to consider "the one point of substance in the case." He said: "At first the 13th section seemed to be complete in itself, and to enact that the only way in which obedience should be enforced to the motion should be by way of inhibition. It seemed possible that Parliament might never have contemplated the possibility of clergymen belonging to the Establishment deliberately disobeying and defying the law of their society pronounced by the highest Court of Appeal in the country, and claiming for their disobedience to the law the sanction of conscience and the credit of virtue. For these are not 'the weightier matters of the law—judgment, and mercy, and faith,' but at the best, points of mere ceremonial observance, points on which, prior to experience, it would be difficult to believe that any man could persuade himself that disobedience to the law could be excusable; and I should be disposed to say, if the statute stood alone, that Parliament had not conceived it possible that there would be disobedience, and would have assumed that the clergy, like other men, would obey the law of their country, and so might not have provided any means to enforce obedience. But the statute does not stand alone, for it follows the 53 George III. and the 5 Elizabeth, the Act of George III. being the later and substantive Act, and that Act keeping alive the enactments of the Act of Elizabeth as to the older writ. What may have been the intention of the Parliament in passing the Public Worship Act I do not know, but it did not exclude the operation of the Act of George III. (here his lordship read the clause), and Lord Penzance was made an Ecclesiastical Judge in an Ecclesiastical Court, and in this case the party was brought before him and duly cited, and a lawful order was made, with which the party was required to comply, and he has refused to pay obedience to that lawful order; and it seems to me that by the plain and direct words of the statute the *significavit* properly issued. This would have been so if Lord Penzance had remained only Judge of the Provincial Court of Canterbury, and it is not the less so since by the Act itself he has become Official Principal and Dean of Arches. I have come, therefore, to the clear conclusion that the 13th section of the Public Worship Act has not excluded the power to commit for disobedience to the inhibition, and that it has been properly exercised by Lord Penzance." His judgment, therefore, was for the Crown on the rule in which Mr. Dale is defendant, and for Lord Penzance on the other rules.—Mr. Justice Field gave an elaborate judgment to a similar effect.—Mr. Justice Manisty, in declaring a similar view, appealed to the clergy to consider whether they ought not, as good citizens, to resign the benefices if they could not obey, and become Nonconformists.—There was here some applause from the back of the court, on which Lord Coleridge indignantly exclaimed, "Order! If there be any expressions of that kind we shall be obliged to show that this Court can commit for contempt."—At the close of the judgments Lord Coleridge said: "The result is that the rules are discharged with costs to the promoters, and the prisoner is remanded into custody.—The Rev. T. P. Dale, who had surrendered to his bail, then left the Court in the custody of the Governor of Holloway Prison.—The Attorney-General, on behalf of Lord Penzance, asked for costs, but Lord Coleridge said: It is not usual to give costs to a Judge. He might have simply left the matter in our hands. There can only be one set of costs."

Judgment to the same effect was also given in the case of the Rev. R. W. Enraght, vicar of Holy Trinity, Bordesley, who was, accordingly, returned into the custody of the Governor of Warwick Gaol. Much surprise has been manifested by the Ritualistic party at the result of the proceedings, the fact of bail being accepted for Mr. Dale's appearance having buoyed them up in the expectation that a release would have been obtained on at least one of the points.

A meeting of sympathisers with the imprisoned clergymen, the Revs. T. Pelham Dale, and R. W. Enraght, and also with the Rev. S. F. Green, was held on Monday night in the Assembly Rooms, Great George-street, Liverpool, Mr. J. H. Hubback presiding; a number of local clergymen were amongst the audience. The first resolution, protesting against the imprisonment of clergymen for refusing to recognise decisions of secular Courts in spiritual matters, was moved by Mr. H. Clark and seconded by the Rev. B. Compton. The Rev. Mr. Froyssell supported the resolution, observing that it appeared that Disestablishment was being forced upon them. The resolution was carried. Major Heales proposed the second resolution, which was expressive of sympathy with the three imprisoned clergymen. The Rev. Dr. Belcher seconded, and the Rev. Dr. Hyde supported, the resolution, which was carried amid some confusion.

The Church of England Working Men's Society held a council meeting at their rooms on Monday evening. The general secretary reported that the petition to the Queen for the release of Mr. Dale had been signed by nearly 60,000 persons above eighteen years of age, and that since Mr. Dale's imprisonment fifteen new branches had been established in various parts of the country. The council considered the present state of affairs in connection with St. Vedast's, and arrangements for the forthcoming demonstrations upon the release of the rector. The Rev. Arthur Murray Dale attended the meeting by invitation, and addressed the council. He said that, however much an Act of

Parliament judge could bind the body of a Churchman, he could never bind the conscience. His father was technically in prison for contempt of court, but really because his conscience would not allow him to perjure himself.

A meeting of the congregation of St. Vedast's was held on Monday night, when the following resolution was carried:—"That this meeting of the members of the congregation of St. Vedast's, Foster-lane, desire to express their deepest sympathy with their rector, the Rev. T. P. Dale, and also with Mrs. Dale and family, in their renewed trial, and their unaltered affection for him, and their unshaken confidence in the cause which he represents."

The Hon. C. L. Wood, president of the English Church Union, thus writes to the *Times* under date December 14:—"The contention before the Court of Queen's Bench has, indeed, been one as to forms and technicalities, but why has the contention taken that shape? Because behind these technicalities lies the fact that interpretations of the Church's law, about the validity of which there is, to say the least, the gravest doubt, are being enforced by tribunals whose authority, in defiance of the Reformation settlement, is only derived from Parliament. The Judges who preside over such tribunals may, indeed, be decorated with ecclesiastical titles, as is the case with Lord Penzance, who, we are now told on high legal authority, and by the counsel instructed to represent him, is Dean of the Arches by virtue of an Act of the Legislature; but if the clergy are to be suspended and deprived by such an authority, we are compelled to say that the Church of England never consented to such a sacrifice of her rights. The evil of the Public Worship Regulation Act has been that it has precipitated a crisis, always inevitable, if the claims of such tribunals were to be enforced. The mischief has now been done, and we who foresaw the evils that would ensue, and spoke against them at the time, must bear the consequences—which may very possibly affect others besides ourselves. We can have no wish, even under such circumstances, to play into the hands of the Liberation Society, but it does not require much political foresight to perceive that a change in the relation of Church and State is steadily, some might even think rapidly, coming within the range of practical politics."

THE CLERGY AND THE BURIALS ACT.

REFUSAL OF INTERMENT TO A NON-RESIDENT.

At a crowded meeting of Liberals held at Westboughton, near Bolton, on Thursday, Mr. T. T. Hayes, who moved a resolution expressing satisfaction at the return to power of the Liberals, referred to the Burials Act of the Government, commented on a recent occurrence at Lowton, where the incumbent (the Rev. J. W. Simpson) refused to allow burial to a non-resident in the parish. He read the following letter from the Bishop of Liverpool:—"The Palace, Liverpool, December 9, 1880.—Dear Sir,—I am much obliged to you for your letter. I am anxious there should be no recurrence of the burial scandal at Lowton. I have done my best to prevent it. I need hardly tell you that the incumbent and churchwardens of any parish have full power to refuse interment in the parish churchyard to non-parishioners. It is evident that this power must reside in some hands, or else the parish churchyard might soon be filled up with graves, and the parishioners put to heavy expense in order to provide a cemetery. Of course there are cases in which the right of burial may fairly be conceded to non-parishioners. Whenever it is conceded I consider that the incumbent ought to allow them to conduct the funeral in any way that they please, just as if they were resident parishioners, for the sake of peace and charity. But I must ask you to remember that, although this is my opinion, I have heard it doubted whether it is the law. However, it is my opinion, and is the advice that I shall always give.—Yours faithfully, J. C. LIVERPOOL." Mr. Hayes invited the attention of Mr. Simpson to this letter, and said he would ask him, as a man, a Christian, and a gentleman, whether he was prepared to act on the advice of his diocesan.

REFUSAL TO READ THE BURIAL SERVICE.

At a meeting of the Hull Corporation Burial Committee, the Chairman (Alderman Chapman) reported that, agreeably to the Committee's resolution, he had written to the Rev. T. Davis, Vicar of Drypool, respecting a charge which had been made against him, that he had refused to read the Burial Service over the body of a man named Bycroft. He had also asked the rev. gentleman to attend that meeting of the committee, but Mr. Davis had refused. The sexton at the cemetery said that Bycroft's coffin was the first to arrive, and ought to have been the first interred, but Mr. Davis sent for the body of a child first, a child of one of his parishioners. The soil which fell into the grave was soon cleared out, and it would not have detained Mr. Davis more than five minutes.—The gravedigger gave similar evidence.—Witnesses gave evidence that after returning from the funeral in another part of the ground, Mr. Davis was asked to read the service over the body of Bycroft, and replied, "I have done, and I have other duties to attend to," following this up with a remark that he "detested Alderman Chapman, the committee, and the ground."—A resolution was passed to lay the matter before the Archbishop, with a request that his Grace would cause an inquiry to be made. The following resolution was also carried:—"That this committee consider the conduct of the Rev. T. Davis in alluding to the management of the Hedon-road Cemetery, and stating to Messrs. Walker and Skinner that he detested the chairman of the committee and the ground, was most reprehensible and uncalled for, and more especially from a clergyman of the Established Church."

CONSECRATION OF GRAVEYARDS.

The Bishop of Ely observes in a pastoral letter which he has addressed to his clergy:—"It remains that I should make known the change in my own episcopal action which the recent law in my judgment necessitates. As our churchyards, and the portions of our cemeteries which have hitherto been separated off for the exclusive burial of the dead according to the rites of the Church of England, are not to be henceforth so set apart, the act of consecration, by which they have been heretofore solemnly appropriated to the performance of such rites, seems no longer to have place. As a bishop of the Church of England, I can only properly consecrate ground for the services of that Church. When a graveyard is avowedly designed for the common use of all denominations a bishop of the Church cannot be held to have any such special relations to it as to constitute him the proper person for opening it with a religious service; nor can he, as it appears to me, consistently exercise his episcopal office in consecrating an enclosure which is immediately to be used for services in which the doctrines

held most sacred by the Church of England, even the worship of her Divine Head, may be not only ignored, but denied. I am therefore constrained to decline henceforth to use the religious service of consecration in regard to additions to churchyards and portions of cemeteries. Burial-places may still be vested in trustees for burial according to the rites of the Church of England exclusively. Such I shall, of course, be ready to consecrate after the ancient form."

THE HUNGERFORD METHODISTS AND THE BELL QUESTION.

The Rev. Walter H. Gregory, Wesleyan minister, thus writes in the *Methodist Recorder*:—"This bell difficulty is likely to arise mostly in the smaller towns where the parish yard is not closed, and where there is no cemetery. But now that ministers other than the true successors of the apostles (?) can officiate, in such a case the parish bell is to be silent! Then what remains? Either (1) the customary tolling must be dispensed with, or (2) Dissenters must provide a bell of their own. The Church Union would enforce the former alternative, but the Hungerford Methodists have selected the latter on behalf of the Nonconforming churches of the town. Our friends have secured a first-class tenor bell, weighing nearly 5 cwt., and from the turret of our beautiful Gothic chapel this radical oracle speaks to the whole town. It will perform the double office of announcing the gradual extinction of Dissenters (much to the joy of the Church Union and its satellites) and to urge late chapel-goers to a greater diligence. It is rung for the public services both on Sundays and at the weeknight preaching. Where Anglican caste is so manifest, and where Wesleyan chapels will admit of a bell, I would say to our trustees and stewards, 'Go and do ye likewise.'"

REJECTION OF THE ACT IN JERSEY.

At a meeting of the States on Monday, the President informed the House of the two Acts of Parliament referred to its consideration by the Royal Court on Saturday last. They were: An Act to enlarge the powers of County Courts in matters between Masters and Workmen, and the Burials Act. With reference to the former, he observed that the Royal Court already exercised more power in those matters than was given by that Act. As some discussion with reference to the Burials Bill had taken place in the States, the Court had thought it better to refer it to them. He thought they could only lodge the Acts *au greffe* for future consideration.—The Rector of Mary's thought the manner in which the island had been treated with reference to the Burials Bill was very serious, and he proposed the appointment of a committee.—The President observed that when the matter was discussed he thought they would not find it necessary to appoint a committee. There was nothing in the law which prevented its being put into easy execution here.—Deputy Durell referred to the course adopted by the States of Guernsey in passing a Bill of their own, to maintain their prerogative of legislation, instead of registering the English law. The President observed that the action referred to was so sensible that if any person insisting upon the English law being put into force, it would have to be executed and the local enactment set aside. He did not think it wise to open the question of prerogative when it was unnecessary, and remarked that the States might expose themselves to a decision which would go beyond what they anticipated. They would probably have to petition Council to withdraw their request for the enrolment of the other Act.—The Attorney-General thought he would be able to show that the Bill had been sent down by mistake.—The Deputy of St. Peter's complained of the neglect to reply to the letter sent by the President to the Home Secretary.—The President explained that the apparent neglect was due to inadvertence. The letter was mislaid at the Home Office.—The Deputy of St. Peter's said that was a greater reason for an inquiry. He proposed that the Burials Bill should be printed and distributed to the members. Seconded by the Rector of St. Mary's, and carried.—Jurat De Gruchy remarked that the subject showed the necessity of adopting some such measure as that proposed by Deputy Wellman, and now *au greffe*, for the appointment of a Parliamentary Agent, or otherwise, in order that the local authorities might become acquainted with any measure in which it was proposed to include the island, before such measures became law. The two Acts of Parliament were lodged *au greffe*.—*British Press*. A correspondent writes that this course of procedure is equivalent to a motion that "the Bill be read this day six months." He remarks: "There are precedents enough to prove that our local authorities have no discretion in the matter; in fact, it is arrogating to themselves the power of overruling any Act of Parliament. If the matter is left to the States Assembly, of which body the State clergy are *ex officio* members, the chance of Dissenters deriving any benefit from the Bill is very poor indeed."—*British Press*.

ST. PAUL'S, WALWORTH.—On Sunday morning this church was opened for the usual "matins" and the publishing of banns, but only six persons were present, including the churchwardens and parish clerk. Prayers were read and a hymn sung by the curates standing at one end of the church and the parish clerk at the other. At the conclusion of this formal service the church was closed for the remainder of the day, and a notice posted outside stating that there would be no further service that day. The congregation who for many years had been in the habit of worshipping at St. Paul's under the ministrations of the late vicar and his three curates, seem to have gone in a body to the neighbouring high church of St. Agnes, Kennington-park, which on Sunday morning was crowded.

PARTIES IN THE CHURCH.—The *Cambridge Independent Press* considers that we may rest assured that, if there were any basis on which the Church of England could be firmly established, so as to be in harmony with the convictions and sentiments of the nation, no scruple would be felt in altering her formularies to suit the demands of the people, whose Church it is. But it does not appear that there is any such basis. The High Churchmen say we must either have perfect freedom to do as we like, or else Disestablishment. The Low Churchmen say we must get rid of the Ritualists, or else we must have Disestablishment. The Broad Churchmen say—with more force as regards the mass of the people—we must make room for all shades of Christianity, or Disestablishment is inevitable. But it is just as impossible for the High Churchmen to have unrestricted freedom in a National Church as it is for Low Churchmen (we get rid of High Churchmen by legal prosecutions; and the Broad Churchman's method, plausible as it seems, appears to find favour with nobody but himself. The direction in which all this tends is not difficult to see.

REV. J. GUINNESS ROGERS ON THE TRACTARIAN MOVEMENT.

THERE WAS a greatly improved attendance as compared with former lectures of the series on the occasion of the delivery by the Rev. J. Guinness Rogers, in the Library of the Memorial-hall on Tuesday, of the fourth of the course which unitedly constitutes the "Congregational Lecture, 1880-1." Henry Wright, Esq., presided. The Rev. Joshua Harrison having commenced the proceedings with prayer.

The CHAIRMAN, in introducing the lecturer, said it was gratifying to find that their friend Mr. Rogers had already gone on, in this course, from good to better. The first lecture was good, the second better, and the third best of all. He feared lest the interruption which had taken place, had, to some extent, checked the progressive increase in the attendance, but he was sure that if there was a right appreciation among Congregationalists of the value of these lectures, the room in which the audience was then assembled would not be large enough to accommodate those who would wish to be present. There was an inspiration in large numbers which was very helpful to the speaker, and that was the help which all had it in their power to assist in rendering. While Mr. Rogers was doing more than, in his judgment, any man ought to try to do, the Congregational Union had laid upon him this additional work. The Congregational Lectures which had been published in former years had an influence far beyond the limits of their own denomination. They were extensively read by clergymen of the Church of England and members of other bodies; they were read in America probably by a still larger number than in England, and were thoughtfully studied in Germany and other parts of the world. The influence which went forth from one denomination in this way acted upon others. It was very desirable, therefore, in order to promote the object proposed, that they should be, as far as possible, extensively heard as well as extensively read when published.

Rev. J. G. ROGERS, on rising to deliver his lecture, the subject of which was "The Oxford Movement," was enthusiastically greeted by those present. He remarked that there were few parallels in history to the extreme changes which have passed over the spirit and teaching of the Anglican Church within the last century. In little more than a hundred years the Anglican Church had presented at least three distinct phases. First, it was the Church of Tillotson; later, it gave promise of becoming such as might have suited Whitgift; to-day, considerable advance had been made to the ideal of Laud. For the present the "Catholic" temper seemed to be in the ascendant among the clergy and laymen of a clerical temper. That this change should have been carried so far in England, and in an age like the present, seemed, at the first view, altogether incomprehensible. The priest, it might be supposed, would be treated as an anachronism in nineteenth-century England, with its spirit of resolute independence, and with the inherited traditions of liberty to which it clung with fond patriotic pride. But, on the contrary, he had a position in the Anglican Church such as he had never held, except in the brief period of the attempt of Laud to establish a hierarchy, since the time when the first Prayer Book of Edward VI. marked the place which the timid reformers would have left him. The only effect of the liberal spirit of the age on him was to make him more arrogant, more extreme in pretensions, more exclusive in his claims. At the beginning of a movement the ultimate development of which the most far-sighted could not have forecast, there certainly was no sympathy with Rome, and no thought of subserving her purposes. Cardinal Newman, indeed, bitterly resented the granting of Catholic Emancipation. It was certain, however, that the so-called Catholic revival of the Continent had an indirect effect upon them, and the same influences which made Montalembert an earnest devotee, and Lacordaire an eloquent apostle, of the Romish Church roused in the hearts of Newman, and Pusey, and Keble a spirit which made them undertake a crusade with a view of repairing the wrongs which the Anglican Church had suffered at the hands of various tormentors from the Reformers down to the Liberals. The political feeling awakened by the action of the latter was more distinctly recognised by the Tractarians themselves than any other cause as originating the movement. The Evangelicals, Newman thought, were playing into the hands of the Liberals, and hence they were disliked by him. In truth, however, the Evangelicals hated Liberalism only less than Romanism, which they regarded as its natural ally. But they were Protestants; and their anti-Romish, and therefore anti-hierarchical tendencies forced them into being reluctant, and indeed unconscious, helpers of the Liberal movement. They were earnest Christians, but they were not sound Churchmen. Newman's great dread was that Liberalism might get a footing in the Church, because if once there he felt it would be victorious. He turned away from the Evangelicals because he felt that, holding the principles of the Reformation, they were powerless. He was not attracted by the Papal Church, for even his visit to

Rome had not produced a favourable impression on his mind. His one thought was there was need of a second Reformation in order to bring England more into harmony with the "Church Catholic and Apostolic," which he felt was "something greater than the Established Church," which could at the utmost be only the "local presence and organ" of the universal Church. Mr. Gladstone's attempt to trace a distinct connection between the Oxford School and their great Evangelical rivals came as a startling surprise to all except the few who had thought deeply on the subject. Looking, however, to the history of the school, it was certainly curious that so many of its leaders were of Evangelical training. The point of connection between the two schools was not difficult to discover. The Evangelicals had cared little for Church laws and principles, and had overlooked the fact that they belonged to a Church whose formularies set forth very strong teaching on some of those points. When the early enthusiasm, if not wholly quenched, had considerably abated, men of devout spirit, who had been trained in the Prayer-book, became conscious of a void. The "High and Dry" party had been nothing but Churchmen; the Evangelicals had been everything but Churchmen. What the new and earnest generation was bent on doing was to retain all the Evangelicalism plus the Churchmanship. As time rolled on, and their opinions became more developed, many of them were forced to confess that their position was just as indefensible as that of the Evangelicals, and that Church principles demanded submission to the Church which claimed to be Catholic and infallible. But they only felt their way to this conclusion gradually, and their decision was greatly facilitated and hastened by the course of events.

The new school seemed to rise suddenly; but there had been considerable preparation for it, which could now be traced with some distinctness, though to those living amid the events the connection was not perceptible. Canon Oakley spoke of the teaching of Dr. Charles Lloyd, Regius Professor of Divinity, and afterwards Bishop of Oxford, as helping him and his companions to "truer views of the Catholic religion than were generally current in the country." The Church of England was made to appear in that teaching, not so much as the keen antagonist of Rome, but as a friendly society reluctantly forced into separation. It was easy to see how this tone of thought and feeling prepared the way for the Tracts. For the germs of the system developed in the latter they must look to the writings of a man of more obscure position, and whose influence was of a more private character—Alexander Knox. In his letters, and in those of his most frequent correspondent and intimate friend, Dr. Jebb, the vicar of Limerick, was to be found the conception of the Anglican Church which the Tractarian writers wrought out with such completeness. He was a Tractarian before Tractarianism. In his early days he was a friend of John Wesley, and later on a correspondent of Mrs. Hannah More, so that he had an intimate knowledge of the Evangelicals. But they did not satisfy his cravings, nor did they bring out his conception of the peculiarity which he believed to be the true distinction of his own Church, which furnished "the best and loveliest form of visible Christianity." Through his long life he seems to have been as consistent in his maintenance of those principles to which he gave the name of Catholic as Dr. Pusey himself. The school of thought of which he was the precursor had its origin not in deliberate disloyalty to the Anglican Church, but from an earnest desire to develop that which was believed to be the characteristic feature of the teaching of their Church. The contrast between the time when Alexander Knox was a *vox clamantis*, nursing his own ideas of Church authority in solitary meditation, and the present was striking enough. Now a large and resolute party pressed his views to their utmost limit, and exerted an influence far beyond what was due to its numerical strength. Dr. Jebb, Bishop of Limerick, the pupil and correspondent of Alexander Knox, was a still more remarkable example of the same tendencies. He held that the Church of England was neither Romanist nor Protestant, but that it was Catholic, and that in the law of Vincentius Lirinensis, "*Quod ubique, quod semper, quod ab omnibus creditum est*," was the standard of its catholicity. The Tracts were simply built upon that foundation. Grant the authority of tradition, and the right of appeal to "pious antiquity," and there was an end of Protestantism, for Protestantism recognises no human interpreter of the Divine law, and suffers no restriction of the freest right of the individual conscience. That the spirit of Laud should have displayed such extraordinary power in this age, and that the old Anglican University should be the centre of its activity, was due to the circumstances both of the place and the hour. Oxford had always been the home of the most intense Anglicanism, and it had been thrown into a perfect state of panic by the energy which marked the action of the popular party after the passing of the Reform Bill. That any sober-minded man should have been alarmed by anything so moderate as the mild whiggery of Earl Grey was almost

incredible. But so it was, and to a remarkable band of young men at Oxford, men of high intellectual power, sincere piety, and earnest devotion to the Church, the revival of a Church spirit seemed the best way of resisting what appeared to be the advancing wave of revolution. The most influential of the group at that period was Keble. "He was older," proceeded the lecturer, "and had more experience than most of his associates, and his was one of those saintly characters which command the affection and respect even of those who are most opposed to their doctrines. Keble was both the saint and the poet of the school. It had other saints and other poets, but there was in Keble more of the purely mystical temper than in any of the little company who undertook the bold task of giving the Anglican Church an entirely new character, which, however it might be justified by the formularies, had never been attained except during the brief period of Laud's tyranny. The spirit of Keble may be understood from the closing sentences of the preface to *The Christian Year*, in which he speaks 'of that soothing tendency of the Prayer-book, which it is the chief purpose of these pages to exhibit.' Of all men he seemed least fitted to take a prominent part in polemical warfare, but combined with a singular sweetness of temper, there was an intensity of faith, and a devotion to what he believed to be truth, which prepared him, when the occasion demanded, to be a fearless champion of the cause he had espoused. To his celebrated assize sermon, preached in the University pulpit, on July 14, 1833, Newman dates the movement, and in his *Apologia* tells us that as such he 'ever considered and kept the day.' It was certainly a sermon distinguished by remarkable faithfulness, and was heard by the friends of the Church as a trumpet-blast that called them to arms in defence of all they most loved. The subject was the 'National Apostasy,' and its keynote is found in the reference drawn from our Lord's words, 'He that heareth you, heareth Me, and he that despiseth you, despiseth Me,' from which he concludes, 'These words of Divine truth put beyond all sophistical conception, what common sense would lead us to infer, and what daily experience teaches;—that disrespect to the successors of the apostles, as such, is an unquestionable symptom of enmity to Him who gave them their commission, and pledged Himself to be with them for ever. Suppose such disrespect general and national; suppose it also avowedly grounded, not on any fancied test of religion, but on mere human reasons of popularity and expediency, either there is no meaning at all in these emphatic declarations of our Lord or that nation, how highly soever she may think of her own religion and morality, stands convicted in His sight of a direct disavowal of His sovereignty. The intent of all this was unmistakable. The condition thus hypothetically stated was the actual state of the English nation. The sermon itself, and the advertisement to the first edition, shows how deeply troubled the mind of the preacher was, and is, indeed, the only excuse which can be urged in extenuation of so grave an impropriety as the employment of an assize sermon, preached before the judges, and with all the solemnity which the occasion must have lent to it, as an instrument of attack upon the existing Government. It is true that the preacher urges that 'submission and obedience are still duties; but no effort is spared to discredit the principles and policy of those to whom these duties are to be paid. We are living in exciting times now, and the High Church sentiment is doubtless more pronounced and more powerful than it was in 1833; but it is not easy to conceive of a clergyman venturing now to preach what is nothing less than a strong party sermon under similar circumstances. What was remarkable was that Mr. Keble himself was so easily reconciled to the Erastian rule he deprecated, and still more that the party who had inherited his principles, and pushed them to a still further point, had also imitated his acquiescence." The lecturer trusted, however, that the recent eloquent utterance of Canon Liddon in St. Paul's Cathedral, in reference to the union between Church and State, was an indication of a change coming over the High Church party, which would lead to their seeking spiritual freedom in the way in which the Free Churches obtained it.

The delivery of the sermon was speedily followed by the issue of the celebrated Tracts. "I," says Cardinal Newman, "had out of my own head begun the Tracts," but he also gives it to be understood that the commencement of the Tracts was not the actual rise of the movement. The service of Keble in the preliminary steps of that movement was great, but it was not so valuable as that which he had already done in the publication of the *Christian Year*. A book like that could not but exert a mighty influence on behalf of the principles with which it was saturated. It prepared the soil for the seeds of doctrinal teaching which the Tracts were to scatter. A very different man from Keble—not less resolute, but more daring and extreme—was one whose early death was a heavy blow to the party, Richard Hurrell Froude. He, more than any other, must be regarded as the author of that party. It was he who actually drew Keble into fellowship; it was in the Oriel common room that many of the preliminary discussions

were held, he being the centre of the little knot that gathered there; and it was his presence and counsel which, as Newman shows, lent so much force and decision to their early action. With "a few exceptions the Tracts were not brilliant productions. Apart from those contributed by Cardinal Newman himself they would soon have passed into oblivion. If ever a theory seemed to be born out of due season, it was this new idea of apostolical succession and sacramental efficacy born at Oxford in the second quarter of the Nineteenth Century. The two tracts on *Reserve in the Communication of Religious Knowledge* excited an alarm much keener than had been felt before. Romeward tendencies had been suspected and charged before, but here was a confirmation of the allegation. Still more painful was the utter loss of confidence in the defenders of such a practice, and the consequent apprehension that, even when using strong Protestant language, they might still be secretly the servants of Rome, and employing all means in their power in order to advance her interests. The secession to Rome, when it came, was supposed to justify these previous suspicions; but in truth it was only the logical outcome of principles whose issue was perceived from the first by all save those who believed in them and taught them. They were not intentionally disloyal to the Church at whose altars they ministered, and they went where, at first, they had no thought of going. Until that fact was faced, the rulers of the Anglican Church would never understand the real nature of the difficulty with which they had to grapple. One of the venerable leaders of the school still remained in the Established Church, and had round him a more numerous and not less daring band of followers than ever, and there was not even an attempt to dispossess them. Their extreme doctrines and practices might be condemned, but it was not easy to maintain that there was no foundation in the formularies for that principle of authority on which the whole system rests. Where that was, there were all the evils of ecclesiasticism, priestism, and sacramentarianism in embryo, and waiting only suitable opportunity for full development. The Tractarian and Ritualist struggle was only one phase of the ever returning conflict between conscience and authority, and it was a war in which there could be no neutrality or half-hearted allegiance. Liberty must be followed with the whole heart, in implicit trust that the God of truth will guard its interest, or they must be prepared to accept the rule of that Church which had so imposing an array of centuries and nations on its side. It was that which gave such significance to the struggle which the Oxford movement inaugurated, and in the midst of which they found themselves to-day. Behind the question of rites and robes, of fasts and festivals, even of priests and sacraments, was the far deeper issue of authority. There was but one rule which could be opposed to that of Rome, and that was the rule of Christ. As the story of the movement showed, no canon of Catholicity availed those who had compromised the liberty which Christ gave. The Apostles must be our "omnes," their writings our "ubique," their age our "semper." The lecturer concluded amid loud applause.

Differing views having been expressed as to the most convenient hour for these lectures, shows of hands were taken upon the subject, and in accordance with that verdict the chairman announced that the next lecture in the course on Tuesday, January 25th, would commence not at 7.30, as heretofore, but at half-past six o'clock. The proceedings were brought to a close by Rev. Dr. Kennedy pronouncing the benediction.

MR. SPURGEON.—By way of introduction to his sermon on Sunday morning at the Metropolitan Tabernacle, Mr. Spurgeon related a curious circumstance which occurred at his house on the previous afternoon. A friend and relative called, evidently in great distress of mind. Mr. Spurgeon was in the garden at the time, and the visitor experienced extreme difficulty in making known his business to Mrs. Spurgeon. By degrees he made it clear that a rumour had got abroad that Mr. Spurgeon was dead, and could it be true? "No," was Mrs. Spurgeon's reply, "he certainly is not dead, and he is much in his usual health. Do you wish to see him?" "No," the visitor answered. "I am perfectly satisfied, and will get back again to let inquirers at the Tabernacle know that Mr. Spurgeon is not dead." "We do not realise our mortality," Mr. Spurgeon went on to remark, "unless some such incident as this occurs. There were possibilities of it being true. Others are taken away suddenly, and why should it not happen to me? It came as a word bidding me stand ready." When Mr. Spurgeon returned from the garden, Mrs. Spurgeon seized him by the collar of the coat, and said she must take a good look at her husband, and express her unutterable joy at being permitted to see he was still in the body and alive. This incident led Mr. Spurgeon to select as his text on Sunday morning the words of the Psalmist—"Give me understanding, and I shall live."

The Rev. Edward White's Four Lectures on "The Tone and Teaching of the New Testament on Certainty in Religion," being the Merchants' Lecture for October last—of which we gave outlines in this journal as they were in course of delivery, and printed *verbatim* in the *Christian World Pulpit*—are now published in a Half-Crown Volume. It can be had direct from this office at that price, post paid, or by order of any bookseller.

THE LIBERATION MOVEMENT.

CONFERENCE AT LEICESTER.

A CONFERENCE, convened by the local committee of the Liberation Society, was held in the large school-room at Belvoir-street, Leicester, on Tuesday evening, and, as it was the first meeting held by the Liberationists of the town since the Church Congress, it was anticipated with some interest. It was also expected that reference would be made to the imprisonment of Mr. Dale—an event which naturally revived the recollection of the fact that Mr. William Baines, of Leicester, was, forty years ago, imprisoned for the non-payment of Church-rates. Mr. S. Baines presided, and among those present were Mr. J. Carvell Williams, of London, Alderman Wheeler, Alderman Windley, Alderman H. T. Chambers, Rev. I. M. Wright, Rev. J. Williamson, Rev. E. Hipwood, Rev. J. W. Thew, Rev. F. B. Meyer, Rev. R. Caven, Rev. T. Stevenson, Rev. J. Lemon, Councillor T. H. Downing, Councillor H. Lankester, Messrs. S. Lennard, W. W. Preston, G. H. Baines, G. R. Searson, W. Baines, W. F. Bramley, T. Lawrence, J. Harrap, A. B. Harrap, Wilshire, S. Pirth, Glover (Blaby), Bumpus (Loughborough), and many others. A letter had been received expressing regret at inability to attend from the Mayor of Leicester.

The CHAIRMAN, in his opening remarks, stated that when he had first belonged to that society he believed in their principles, and, if he believed in them then, he believed in them now. Every year had given him evidences that the principles were right, and those principles would, he thought, conduct them forward to the realisation of true liberty in all religious matters.

Mr. G. H. BAINES read a report of the Local Committee, which contained the following passage: "The success of the Liberal party in Leicester and the southern division of the county was complete, and it is not saying too much if we assert it to be largely owing to the fidelity of the Nonconformists to the Liberal cause. The committee invited the Liberal Association and the Liberal club of this town to send delegates to the Triennial Conference, and for the first time, not without some discussion on their part, both those political bodies sent their officers as delegates to a conference of this society. This we consider a decided step in advance. Most of the Nonconformist churches sent delegates, and the committee also had the pleasure of nominating again their venerable President, Rev. J. P. Murrell, and five other representative men. The committee think that the current of public opinion in this neighbourhood is more strongly in favour of Disestablishment than before the election." It was stated that arrangements were being made for the delivery of lectures in Leicester and the neighbourhood early next year.

The Rev. E. HIPWOOD, the district agent, having also presented a short report, the re-appointment of the committee was moved and carried.

The CHAIRMAN then, with some introductory eulogistic words, announced the delivery of an address by

Mr. CARVELL WILLIAMS, who said that since his last visit the Church Congress had met in the town, and there had been a General Election. As to the first, he learned from the *Guardian* that the Congress, besides being usually successful, was in two respects unprecedented. The first special feature was the unexpected kindness with which the various schools of Churchmen had treated each other. (Laughter.) The peace had, however, been kept by the exclusion from the programme of what were commonly called burning questions. But with this there had been a multiplication of outside meetings, which were not taken notice of by the Congress, at which the bitter feelings of Churchmen towards each other had found full expression. (Hear, hear.) The second peculiar feature of the Congress was the unexpected fraternal feeling which was displayed between Churchmen and Nonconformists. Churchmen had discovered that Nonconformists were Christian, could be friendly, behave like ladies and gentlemen, and even display hospitality to a greater extent than some members of the Church. This might be very gratifying, but it would have been more creditable to Churchmen to have made the discovery before. Bishop Ryle, speaking at the Congress, meant to be conciliatory, for he insisted that it was the duty of Churchmen to cultivate kindness, and not to treat Dissenters as the Jews and Samaritans treated each other. Yet he showed his own kindness of feeling by saying that many Dissenters were what they were from downright ignorance, and so Churchmen must not be surprised at their "prejudices," and must make allowance for them. (Laughter.) Well, as to the ignorance of Nonconformists, he (Mr. Williams) thought it was at least matched by that of Churchmen. In fact, he had but to make a few changes in the Bishop's words to accurately describe

their condition. Let them listen: "I am firmly convinced, after studying Church-of-Englandism carefully for about forty years, that many Churchmen are what they are from downright ignorance, cradled and nursed in the midst of the Church, taught from their earliest years to see all religion through the spectacles of the Church, trained from their youth to read nothing but Episcopalian literature, accustomed every Sunday to hear nothing but Episcopalian sermons, they know nothing whatever of Nonconformists, their worship, their history, their theology, their claims to attention; in fact, they are almost entirely ignorant of the communities from which they keep aloof." Bishop Ryle might, if he liked, call the Liberationist movement a "senseless and bitter crusade;" but speaking in Leicester, which had been so intimately associated with the movement, and which abounded in "political Dissenters," he should have been more precise and accurate in his assertions. But his first answer to the question—"What could be done to improve the present unsatisfactory relations between Church and Dissent?" was "Draw a broad line of distinction between Dissenters and Dissenters;" and then he went on to speak of "wild men," who talked "rubbish" about the Church and applied abusive epithets to it. He said it would be a mistake to suppose that all Dissenters approved of such language. Why, of course, it would be—(cheers)—but who used the language? That the Bishop did not say, and if it were only a few irresponsible persons he had no right to hold Liberationists generally responsible. (Hear, hear.) He (Mr. Williams) understood that the Bishop did not intend to convey such an impression; but he thought it must have been generally understood in Leicester and elsewhere that the speaker was intending to describe the whole body of the Liberationists. (Hear, hear.) Referring to the General Election, he quoted from a speech of Mr. Harwood at the Church Congress, which stated that "these political Dissenters were not nearly so numerous as they seemed to be. They were like actors representing an army in a small theatre; the same men were continually running out and in." Now he (Mr. Williams) would give Mr. Harwood this nut to crack. It was admitted not only that the late election had resulted in a great Liberal triumph, but that the triumph was largely that of the so-called "political Dissenters." (Hear, hear.) Well, how could it be possible for them to win such a victory if they were as few as Mr. Harwood suggested? (Cheers.) They could not be in all the constituencies at once, and they could not even run in and out of the constituencies; because most of them had votes in only one. Either, therefore, they must have been a pretty numerous body, or they had a power of influencing others which made their numerical strength a matter of no importance. Mr. Williams proceeded to refer to the passing of the Burial Act and the necessity for passing a further measure; and to the questions of Church patronage and Disestablishment in Scotland. Alluding to the case of the imprisoned clergymen, he commented on the fact that, while they repudiated the authority of temporal Courts, they did not hesitate to resort to them when it suited their purpose to do so, and announced that the application to the Court of Queen's Bench for their release had failed. The members of that society were Liberators; but, as dirt had been described as matter in the wrong place, so he could not help regarding the cry for liberty raised by the Ritualists as a cry raised in the wrong place. (Cheers.) If they envied Nonconformists the superior freedom which they possessed, let them purchase it on the same terms! (Loud cheers.) They had been taught one half of the society's lesson in their new-born desire for liberty, and now the other half had to be taught also. He rejoiced that not a few Churchmen had learned the whole lesson, and in proof of the assertion that their principles were now more or less directly inculcated in high places in the Church, he quoted from the sermon of Canon Liddon, at St. Paul's, from a good old voluntary text, "The kingdom of God cometh not with observation," a quotation which was received with loud applause.

The meeting then took the form of a Conference, during which two resolutions relative to the election, the Burials Act, and the progress of opinion in favour of Disestablishment were proposed, and several practical suggestions for carrying on work in the country were made. The Conference closed with votes of thanks to the deputation and chairman, to the ladies who provided tea, and to the authorities of the Belvoir-street School-room.

MR. KEARLEY IN YORKSHIRE.

Mr. KEARLEY held five meetings in Yorkshire last week, with results showing that, notwithstanding the occupation of the public mind with other questions, there is an increasing interest in that of Disestablishment. The first address was given on Monday, 11th, at Ravensthorpe, of which there is a report in the *Dewsbury Reporter*, which states that the chair was taken by the Rev. W. L. Parker, who said that the Liberation Society had done good work in the past, and was destined to achieve still greater things in

the future. Mr. Kearley's subject was Church Property. In his introductory remarks he referred to the novel written by Lord Beaconsfield, and to one of the characters contained therein, which had so much to say of the recently disestablished Irish Church, and said he wished to deal with a second part of the sentence in the novel. This he proceeded to do, and next referred to Church divisions. He never thought of the troubles now existing without being reminded of an old story of a man and his wife who were in trouble and who sat on the hearth, whilst at the same time the dog and cat lay comfortably basking in the heat of the fire. The old woman, addressing her husband, said it was a terrible thing to see the dog and cat so comfortable, whilst they were quarrelling. The husband, however, gave a significant answer by saying, "Tie them together, and see how it will be." (Laughter.) The Church and State by being tied together led to many troubles throughout the land. (Hear, hear.) Mr. Kearley dealt at length with his subject, and with applause. Mr. Stapleton and Mr. Fearnley spoke to the vote of thanks. Mr. John Andrew was present.

WISBEY, NEAR BRADFORD.—On December 7th Mr. Kearley lectured here on "Church Property." The Rev. Joseph Poynton (Independent), presided, and gave an excellent address in opening the meeting. Short addresses were given by Mr. J. Andrew, Mr. William Lister, and other friends. The lecture was much commended, and a desire was expressed for another visit on some future occasion.

BINGLEY.—The local paper reports, at great length, a meeting addressed by Mr. Kearley on Wednesday. Mr. R. Fawcett presided. The subject of this lecture was "Religious Equality: the Demand of the Age; the Need of the Church." The lecture was of an exceedingly comprehensive character, dealing with past as well as with present. Discussion was invited, but no one responded. Mr. N. Walbank proposed a vote of thanks to the lecturer.—Mr. Samuel Rushforth seconded the motion, which was enthusiastically carried.—A vote of thanks to the chairman was then proposed by Mr. Kearley, and seconded by Mr. Andrew, who, during the course of a few remarks, said that Scotland was ripe for Disestablishment, and what they had to do was to get such a strong public opinion that they could send a majority in favour of Disestablishment to compose the next Parliament. It must first be obtained in Scotland, and then, if gained in North Britain, he thought it would not be long before it was secured in South Britain.

BEESTON, NEAR LEEDS.—On Thursday, Mr. Kearley lectured in this old village on "The Liberation Society, what it wants and why it wants it." The Rev. Henry Winsor presided, and expressed his warm and earnest approval of the principles and objects of the society. Mr. J. Andrew also gave an address. Several questions were asked, which gave additional interest to the meeting. It was stated that the Liberals in this village were about three to one of the Conservatives, and that if the people were polled there was a decided majority in favour of Disestablishment.

HORRURY, NEAR WAKEFIELD.—On Friday Mr. Kearley lectured in the Co-operative Hall. George Thornton, Esq., ably presided. At the close of the lecture several questions were put, which Mr. Kearley answered most satisfactorily. The Rev. J. Bradbury, Mr. W. Mortimer, and Mr. J. Andrew, of Leeds, spoke to the votes of thanks. "These fine lectures," a correspondent says, "in the West Riding have given the utmost satisfaction. They have strengthened the convictions of Liberationists, and secured new adherents to the cause of religious equality."

MR. FISHER AT ACTON.

The *Acton Gazette* reports a lecture by Mr. Fisher, on Monday of last week. Mr. Norwood Earle presided, and referred especially to the Burials Act, saying that he did not know that any measure that had been passed since the disestablishment of the Irish Church in 1869 or the abolition of the Church-rate in 1868 that such a great measure had been passed in favour of Disestablishment. Mr. Fisher spoke on Church patronage. The local *Gazette* says: "Mr. Tisdall moved a resolution to the effect that, in the opinion of the meeting, the existence of Church patronage was so serious, and that all attempts to remove it having proved abortive, a strong argument was furnished for the separation of Church and State. This was seconded by Mr. Norman, and supported by Mr. Keppel Jones, the Rev. C. M. Longhurst, and the Rev. W. F. Adeney, and carried without a dissentient. The lecture occupied about an hour and a quarter, and the foregoing is only a very brief epitome of the lecturer's remarks. Mr. Fisher abstained as much as possible from any statements calculated to provoke the anger of Churchmen, and confined himself chiefly to quotations from duly authorised documents and books, and gave the references fully, so that any one could test their accuracy."

OTHER MEETINGS.

NEW ISLINGTON, MANCHESTER.—The *Manchester Examiner* reports that on Friday

evening last, a meeting was held in the New Islington Public Hall under the auspices of the New Cross Ward Liberal Club to hear addresses on "Disestablishment, the only remedy for the present trouble and confusion in the State Church," by the Rev. James Browne and the Rev. James M'Dougall. Mr. Thomas Bright presided, and was supported by Messrs. G. Howarth, C. Rowley, and other gentlemen. The hall was crowded. Mr. M'Dougall was unavoidably prevented from attending. After the address of Mr. Browne, which was attentively listened to, a resolution affirming the views of the promoters was moved by Mr. G. Howarth, seconded by Mr. R. Hardie, and was also spoken to by Mr. Rowley and Mr. Spencer, a Conservative working man, who avowed his conversion to the policy of Disestablishment. Whilst Mr. Rowley was speaking a good deal of commotion was caused by the entrance of the Rev. J. R. O. West, who, however, soon retired from the hall. The resolution was carried by a large majority. A vote of thanks to the Chairman closed the meeting. The *Manchester Courier* (Tory) says: "The proceedings were continued in a very excited manner, and the resolution which asserted the necessity of disestablishment was voted against by about as many as those who voted for it. The opponents of the promoters of the meeting then left the room singing patriotic airs."

MIDDLETON.—Mr. Browne lectured also at Middleton on Thursday, Mr. T. B. Wood in the chair. The chairman spoke on the present trials of the Church. There was, as the Bishop of Manchester truly described, an ugly cloud, even if it were no bigger than a man's hand, threatening to spread. Some clergymen were testing the elasticity of the Church discipline and ritual. They had set themselves upon this question above the law of the State, and now found themselves in prison. These clergymen claimed to be as free from State control as any Nonconformist minister, notwithstanding the express limitations in their contract with the State when accepted as ministers of this State Church. By such contract they had eaten their cake at liberty, and yet they would still have their cake. Mr. Browne spoke on practical Disestablishment. The *Middleton Guardian* gives a succinct account of the lecture.

FINEDON, NORTHAMPTONSHIRE.—By invitation of the local Liberal Association the Rev. E. Hipwood lectured here on Monday, the 6th. There was a large attendance, the commodious temperance-hall being comfortably filled with a deeply interested and sympathetic audience, by whom warm appreciation of the principles embodied in the lecture, and their practical application, were repeatedly expressed. Mr. Joseph Harlock was called to the chair, and opened the meeting with a brief, appropriate address, and also closed the proceedings in a similar manner.

BACUP.—On Thursday evening the second of a series of lectures to be delivered under the auspices of the Liberation Society, by the Rev. George Duncan, of Huddersfield, was given to a moderate audience in the Bacup Co-operative hall, subject, "Church Property—National Property." Mr. Thomas Allen presided, and at the close cordial votes of thanks were accorded the lecturer and the chairman.—On Wednesday evening Mr. Duncan lectured at Stacksteads on "Our State Church Bishops."—*Bury Times*.

The Committee of the Howard Association have recently passed a resolution expressive of their satisfaction at "the recent almost universal condemnation of the practice of imprisoning young children." They note with cordial approval the proposal lately made by the Home Secretary, "that inasmuch as this class of offences is largely the result of parental neglect, their repression should be sought, in greater degree, by enforcing the principle of parental responsibility, and especially through the imposition of moderate fines, without the addition of unreasonable costs." The committee also call the attention of the public to "the successful operation, for the last ten years, of the system adopted in the American State of Massachusetts, both for the prevention and repression of juvenile offences, by wise legislative enactments for directing official control and oversight mainly to the enforcement of parental responsibilities, and to the provision in the case of helpless and destitute children, of those influences of home and family life, the absence of which has been the principal source of the evil in question."

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND WASTING DISEASES.—Dr. Hardwicke, Coroner for Central Middlesex, writes:—"I have great pleasure in adding my testimony to the already well-recognised virtues of Dr. de Jongh's Light Brown Cod Liver Oil, having prescribed it many years, and being satisfied that it is a pure Oil, very palatable, and more easily digested than the Pale Oils. It possesses medicinal properties which also render it more efficacious than other kinds of fatty Oils. In the class of Tubercular Diseases, including Consumption, so prevalent in our great centres of population, the use of Dr. de Jongh's Light Brown Cod Liver Oil is attended with manifold advantages; and I know of no therapeutic agent, which, in connection with judicious sanitary measures, is better calculated to stay the ravages of these great consuming plagues of the British Islands. The Iodine, Bromine, and Phosphorus in Dr. de Jongh's Light Brown Oil are undoubtedly efficacious, and being naturally combined with the most easily assimilated fatty substances, make it act both as food and medicine for many invalids who take it periodically with great benefit to health." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 8s.; with his stamp and signature and the signature of his sole consignee on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.

EPITOME OF NEWS.

DOMESTIC.

On Tuesday there was the usual commemorative service at the Prince Consort's Mausoleum, at Frogmore, being the 19th anniversary of the death of the Prince. The Queen, Prince and Princess of Wales, Duke and Duchess of Edinburgh, the Princess Louise, and other members of the Royal family were present. The Court leaves for Osborne on Saturday next.

The Earl of Beaconsfield was a visitor at Windsor Castle on Wednesday, and returned to Hughenden Manor on Friday. Lord Hartington was a guest on Saturday, and dined with the Royal party.

Mr. Gladstone has issued the customary circular stating that Parliament will meet on January 6th, when "business of the first importance will at once be proceeded with." Lord Granville, Lord Beaconsfield and Sir S. Northcote have sent out similar notices.

The Marquis of Salisbury and family have left England for Nice, where they will spend the winter.

The *Standard* understands that the Government intend to propose, at a very early period of the session, some resolutions dealing with obstruction.

The *Daily News* states that the Government has under consideration the propriety of adopting the system of Grand Committees as a means of relieving the pressure of business in the House of Commons. In some degree this would be the re-adoption of one of the old customs of Parliament.

Early in the ensuing session Sir Wilfrid Lawson intends to bring before the House of Commons the subject of the Basuto war, and to move a series of resolutions.

Truth says:—"Sir Morton Peto has been seriously ill for some time. He has been living very quietly for many years, having devoted the greater part of his wife's large fortune to the payment of his creditors, a sacrifice which is the more creditable, inasmuch as it has been purely voluntary." Sir Morton is now better.

At the annual meeting of the Farmers' Alliance, a resolution was passed thanking Mr. Gladstone for the agricultural legislation of the past session of Parliament, and expressing the hope that other matters included in the programme of the Alliance would be dealt with by the Government.

Judgment in the Evesham election petition was delivered on Monday, Mr. Lehmann being unseated for bribery and treating by agents. The recriminatory case, dealing with the claim of Mr. Hartland to the seat, is now being taken.

A grand banquet is to be given to Sir Frederick Roberts, in the Exhibition Palace, Dublin, this day, and the Senate of the University have determined to confer upon him the degree of Doctor, for which there is a memorable precedent in the case of Marshal Blucher.

The *Whitehall Review* authoritatively denies the statement that the proposed marriage of the Baroness Burdett-Coutts and Mr. Ashmead-Bartlett has been broken off. Litigation is, however, expected to arise respecting the point whether the baroness should give up £80,000 a year, and relinquish Holly Lodge and her houses in Piccadilly. The *Whitehall Review* intimates that the marriage will take place soon.

A singular occurrence took place in Fleet-street on Friday morning. A young man named Wolfe was passing along the south side between Salisbury-court and Ludgate-circus, when he noticed a small parcel in a box which it is the custom to place on the kerb of the street for the reception of the sweepings of the shops. He picked up the parcel and it exploded, blowing off his fingers and a portion of his thumb. He was taken to St. Bartholomew's Hospital.

The prize bullock of Mr. Colman, M.P., was conveyed from the Smithfield Club Cattle Market to Windsor, specially for the inspection of her Majesty, and thence to Ipswich.

The Christmas Metropolitan Cattle Market was held on Monday, the main feature being the display of animals of the Scotch breed, and those associated with the name of the late Mr. McComb attracted much attention. There were altogether 2,700 Scots in the market. The total number of beasts was 7,660, and of sheep and lambs 12,540.

The Bank rate, after being stationary for nearly six months, was on Thursday advanced from 2½ to 3 per cent.

The Masters' Central Committee at Manchester on Friday resolved to advance weavers' wages all through Lancashire five per cent., commencing in the first week in January.

The monthly Board of Trade returns are again favourable. The total value of British and Irish exports during November shows an increase on the corresponding period last year of 10½ per cent., and on November, 1878, of 18 per cent. In the imports there is an improvement of 11½ per cent. Compared with November, 1878, the increase is no less than 49½ per cent.

At the meeting of the Metropolitan Asylums District Board on Saturday several reports were presented, showing that there had been a remarkable increase of small-pox in various parts of London during the past fortnight.

The death is announced, at the age of 87, of Dr. Cotton, the Provost of Worcester College, Oxford, where the deceased had resided since 1815 without a break. He was in his younger days invited to take part with his future brother-in-law, Dr. Pusey, in the publication of the famous "Tracts for the Times," but declined, and in later years was regarded as an important rallying point of the Evangelical school. But all sections united in recognising his genius and simple piety, his goodness of heart, and sturdy conscientiousness.

The average price of corn last week was 45s. per quarter; the average price of barley, 32s. 8d.; and the average price of oats, 20s. 9d. These prices were respectively lower than they were last year.

Letters per the Orient line steamer *Orient*, from Australia via Naples, were delivered on Wednesday morning, in thirty one days and a half, being seven days within the postal contract time, and the quickest on record.

The new Law Courts were visited on Saturday by the Lord Chancellor, Baron Pollock, and Justice Lindley. Mr. Street conducted their lordships over the works. It is expected that the remainder of the last wing will be completed by next Easter.

Mrs. Webb, of Ledbury, has just passed her 102nd birthday, and the aged lady is said to be still in the enjoyment of good health.

The Victoria Theatre, a well-known building at the junction of the Waterloo-road and the New-cut, is being turned into a coffee tavern and coffee music-hall. Mr. Hullah, Sir Julius Benedict, Mr. Arthur Sullivan, and other well-known musicians are on the Council of the Company—the Coffee Music-halls Company—by whom the work is being undertaken.

The chairman of the justices of Cheshire, the Rev. R. Richardson, stated at the meeting of the magistrates at Chester Castle on Saturday that he had received a letter threatening his life. The letter bore the Chester postmark, and was signed "Rory of the Hills."

The Radnorshire magistrates have resolved that in consequence of the "Rebecca" riots constables shall be permitted to carry cutlasses in the disturbed districts, that twenty additional constables shall be engaged till the end of February, and that application shall be made to the head-quarter sessions for the division of the county into police districts.

The election expenses of Lord Claud J. Hamilton, the Conservative and successful candidate at the by-election for Liverpool, in August last, are announced as amounting to £5,216, of which £1,495 is set down for conveyances. The expenses of Mr. S. Plimsoll, the Liberal candidate, are stated at £4,268, of which £1,058 is put down to conveyance of voters.

The subsidence of land in the Cheshire salt districts, in consequence of the extensive pumpings of the subterranean brine deposits of late years, has become very serious. Houses are slowly sinking, and whole tracts of land have subsided to such an extent that immense lakes are now formed on what, a few years ago, was level ground. Brooks are being diverted from their currents, mines are flooded, dangerous fissures are opening in the roads, and landslips are occurring almost daily. The alarm of the inhabitants is said to be extreme.

The Cambridge University Syndicate appointed to inquire into the subject has reported against the proposal to grant degrees to women, but recommends that they should be allowed to compete in the honours examinations, and that a record of the result should be kept.

The committee of the Association for Promoting the Higher Education of Women in Oxford, in connection with which Lady Margaret and Somerville Halls have been founded, has issued a report of the past year's work of the association. Lectures (with a view to the University examination of women over eighteen years of age) have been given on English history, language, and literature, political economy, logic, mathematics, Latin, Greek, German, French, and elementary chemistry. The number of students attending lectures was 46 in Michaelmas term, 1879, 58 in Lent term, and 41 in Easter term, 1880; and during the present term it is 47, of whom 29 are from Lady Margaret and Somerville Halls, the remainder being either members of resident families or residing with friends for the purpose of attending lectures. Each of the halls is full, and an extension of premises is contemplated in the case of each.

On behalf of Mr. Bradlaugh, M.P., an application was made on Friday before a Master of the High Court of Justice, in respect to the action brought against the applicant for sitting and voting in the House of Commons without having taken the necessary oath. In the plaintiff's reply to the statement of defence two questions are raised, first, as to the defendant's religious belief; second, as to the limited operation of the Acts upon which he relies. The defendant, applying in this case, sought to have it declared that the issue was not affected by the first question, but was confined to the second. The Master, however, struck out the material parts of the first. Mr. Bradlaugh, it is stated, will appeal against this decision.

Two murderers were hanged on Monday morning at eight o'clock, within the prison of Newgate, one being George Pavey, aged

twenty-nine, a house painter, and the other William Herbert, aged fifty-four, who came to England last March from the neighbourhood of Melbourne, Australia. Pavey, who was sentenced to death for the murder of a little girl named Shepherd, at Acton, under circumstances of great atrocity, has since admitted his guilt, and wrote to the child's parents asking for forgiveness. The other prisoner, Herbert, was condemned to death for the murder of his sister-in-law, a married woman named Messenger, in Finsbury-park, by shooting her. He attempted to commit suicide immediately afterwards, by shooting himself. He has persistently refused to make any statement concerning the motive of his crime, but it is suspected that it was caused by the deceased woman's refusal to accompany him back to Australia, whither he was about to proceed. Both prisoners walked firmly to the scaffold. Marwood was the executioner.

FOREIGN.

The French Chamber of Deputies, on Saturday, made further progress with the Budget of revenue. There were long discussions on three clauses affecting the religious orders, and they were all agreed to by large majorities. M. Baudry d'Asson has instituted proceedings both in the civil and criminal courts against M. Gambetta and the Questors of the Chamber for illegally placing him under arrest at the sitting of the 11th ult.

M. Gambetta spoke on Sunday at the Sorbonne, at the jubilee of the Polytechnic Association. After extolling Comte as the greatest thinker of the age, and commending the exclusion of politics from the society, he defined politics as "the destiny of the country, such as is fashioned for it by the more or less enlightened co-operation of citizens, with what smiles and reparations the future may offer." M. Gambetta complimented the society on having diffused among working men a love of knowledge and inquiry, which prevented their continuing to be duped by declamation, and had powerfully contributed to the founding of the Republic. In conclusion, he urged the necessity of assimilating France with the Republican party, and of allowing women and girls to share in the benefits of education. M. Gambetta was heartily applauded, and the cheers were taken up by the crowd outside the building as he left it.

The French Senate has adopted the Bill for the secondary education of girls. During the debate the Duc de Broglie moved the omission of "moral teaching," from the curriculum, on the ground that it was likely to be atheistic, and made some remarks on M. Ferry's religious opinions, which the Minister, on rising to reply, requested the Senate to leave out of the question and to consider only his public actions. M. Ferry said that the morality he wished to be taught to girls was that which would make them love and respect duty, the law, their country, and their God, and he added that the Right could no longer use violence to get hold of the consciences of children. This led to some uproar, but ultimately the "moral teaching" clause was maintained by a majority of 56, and the Bill was read a second time by 164 votes to 121.

Mdme. Thiers died in Paris on Saturday night at the age of sixty-two. She was married to M. Thiers in 1833, at the early age of fifteen, and ever since had occupied a prominent place in Parisian society. Her remains were yesterday interred with those of her husband at Père Lachaise. It is believed that her sister, Mdme. Dosne, who, on her parents' death many years ago, joined the Thiers' household, is left residuary legatee, the income thus becoming solely her own being about 300,000fr.

The Roman Communal Council has approved a motion granting a site in the public cemetery to a cremation company in order that where cremation is desired the necessary facilities may be available. The clerical members of the council opposed the motion.

In Russia, according to the St. Petersburg correspondent of the *Daily Telegraph*, there are at last signs of a general fall in the price of bread, the universal dearness of which has been causing great anxiety to the authorities. The population of Switzerland, as appears from the new census, is over three millions.

The proposals submitted by Earl Granville to the Russian Government for the settlement of a scientific frontier and of a neutral zone of territory between the British and the Russian possessions in Asia, have, according to a St. Petersburg letter, met with a very cool reception.

In the Prussian Chamber of Deputies, Herr von Puttkammer, the Minister of Public Worship, said that the Government deeply regretted the difficulty which had been experienced in the attempt to reconcile political and ecclesiastical differences in Germany. The last Government measure on the subject having been rejected, there was no means left whereby a compromise might be effected, and all that the Government could now do was to wait a turn of affairs and to administer the present ecclesiastical laws indulgently.

The Berlin correspondent of the *Daily News* says that the Socialists are being attacked with great energy by the authorities in South Germany. It is feared that large and powerful secret societies with Socialist

tendencies exist there. In Mayence the house of a Socialist leader, Herr Leyendecker, has been thoroughly searched by the police, and many treasonable papers are said to have been discovered. A workmen's club or institution has been dissolved by the police in Mayence, and Frankfurt is threatened with a state of siege.

The petition against Jewish right does not meet with universal favour in Germany. In the Grand Duchies of Hesse and Baden it has been in most cases returned with disdain and without any official signatures. The Common Council of Wiesbaden condemned the petition by a unanimous vote. In Baden, where there are no less than thirty thousand Israelites, none but Conservatives and Ultramontanists have put their signatures to the curious document. In the capital, Karlsruhe, the City Council voted the reply to such an invitation to be unworthy of their position, and dismissed its consideration by a vote, also unanimous.

On Monday a Secret Consistory was held at the Vatican. Mgr. Hassoun was made a cardinal, and three other cardinals were created, but their nomination was reserved by the Pope in pectore.

A despatch has been received in Egypt from the British Government thanking the Government of the Khedive for what it has done in order to abolish slavery.

Information has been received at the India Office that the Marquis of Ripon is very much better, and is making satisfactory progress towards recovery.

There is an almost entire cessation of news from Cabul and Herat. A native correspondent of a Lahore paper, however, gives the following items:—"Abdurrahman married the daughter of Meer Atikullah Khan on Nov. 23, on which occasion the city was illuminated for three days, and the sirdars were entertained at a feast. General Mahomed Khan is living in Cabul, and has 2,500 men under his orders, but does not hold any office. The Ameer's favourite adviser is Asmutullah Khan, Chief of Lughman."

All accounts from Herat agree in describing the confederation against Ayoub Khan as being very formidable, but no open revolt had broken out at the date of the last advices.

Telegrams from the Cape state that the aspect of affairs in the Transvaal is regarded as very serious, the Boers assembling in large numbers and threatening forcible measures. In Basutoland, the *Standard's* correspondent reports, Colonel Carrington has done nothing at Mafeteng in the way of checking the Basutos, and the camp has been attacked. The colonel states that he has 8,000 Basutos in front of him.

Dr. Schliemann with his wife, has gone to continue his excavations at Orchomenos, near Thebes, on Lake Copais, where vast riches are said to be buried.

A handsome polished granite fountain erected in St. Paul's Cathedral-yard was partially opened for public use on Saturday. The drinking portion of the structure only has so far been utilised, but the playing fountain will shortly be in operation.

The *Academy* says:—"We understand that Mr. Charles Russell, Q.C., M.P., has arranged with Messrs. Macmillan and Co. for the immediate republication in book form of the remarkable series of letters entitled "New Views on Ireland," which has recently been appearing in the columns of the *Daily Telegraph*.

Cardinal Newman's portrait, by Mr. Oules, A.R.A., exhibited at the Royal Academy last spring, is about to form the subject of an etching by M. Rajon.

Messrs. Whittaker and Co. will publish immediately in their Handy Volume Series "A Dictionary of English Proverbs and Proverbial Phrases." The collection will embrace upwards of 1,800 of the most frequently used proverbs in the language.

The Rev. J. P. Barnett, of Oxford, has been appointed to succeed Rev. W. G. Lewis as editor of the *Baptist Magazine*. The new editor enters upon his work immediately. He has already several promises of contributions from many well-known writers, and is able to issue a very gratifying programme for the new year.

A new magazine, *The Christian Church*, will appear in January. A number of able contributors have been secured, including Professor Stanley Leathes, D.D., Principal Brown, D.D., Professor Charteris, D.D., Rev. A. G. Girdlestone, M.A., Rev. Canon Bell, M.A., Rev. Dr. Horatius Bonar, Rev. Professor Redford, M.A., L.L.B., Rev. W. Fleming Stevenson, Rev. Professor Watts, D.D., &c., &c., from most of whom articles will appear in the first number. The object is to deal with modern criticism in a fair spirit, showing the extravagance and falsity of much that goes under that name, and to defend generally the essential doctrines of the Christian faith; also to furnish correspondence from the Continent, and from all parts of the mission field. It will have a full notice of the current religious literature, and be written in a popular style, fitted for general readers. Hodder and Stoughton are to be the publishers, and the price will be sixpence.

Press writers having circulated the charge that the Welsh ministers used a "chapel screw" during the last election, and that they taught their people to make promises which they were afterwards to break, the Welsh papers of last week contained a manifesto signed by fifty-six ministers, giving an emphatic denial to this and other charges.

AGRAM AND ITS PROTESTANT COMMUNITY.

THE earthquakes which have lately destroyed so large a part of the city of Agram, have called forth much sympathy on behalf of its inhabitants, and it may interest our readers to know something about the Protestant Church of that district.

The triune kingdom, as it is called, of Croatia, Slavonia, and the Croatian-Slavonic military frontier, of which Agram is the capital, contains 2,300,000 inhabitants. Less than 200,000 of these are Protestants living scattered—a real *Diaspora*, as the Germans call them—in some 300 or 400 different places. They are divided into fourteen parishes, thirteen of which are in the south-eastern corner of the land, and are temporarily connected with the Reformed and Lutheran Churches of the neighbouring kingdom of Hungary. The remaining parish, or region, it would be more appropriately called, has Agram as its headquarters, and embraces more than 500 souls. This is old Protestant ground. Evangelical doctrines were widely received here. Translations into the Croatian and Wend languages of the Gospels and the Acts of the Apostles, of Luther's Catechism and Postils, of hymns, and of the Augsburg Confession, were largely circulated through the help of many German cities and princes. Almost all the nobility received the new doctrines. But, with the exception of Spain, there is not, perhaps, another country in Europe where the Reformation was so completely crushed out as in Croatia and the adjoining districts. Even in 1790, when the Hungarian Churches were recognised by the State, it was ordained that in Croatia the Protestants should not hold property or be entrusted with official positions; and it is only since 1860 that they have been permitted to contract marriages, form communities and have pastors of their own. Up to the present time the prejudices against them are very strong, and when wishing to give expression to the highest degree of contempt in regard to any one, the people say, "Thou art a genuine Lutheran; thou believest neither in a God nor in a devil."

At the present time there exists a small Protestant church in Agram, mainly composed of Germans from various parts of the Fatherland. It has secured the recognition of the Croatian-Slavonic Government—a condition deemed indispensable by Protestants in that part of the world, and not without reason, if we remember the long years of persecution; but, on the other hand, a sadly fettering condition, as the Agram Church has already discovered, for not being at the time of their recognition, three years since, strong enough to maintain a pastor of their own, they were anxious to connect themselves with the neighbouring Protestant Church at Laibach. But this church being under another Government, nothing more than a temporary and partial connection with Laibach could be allowed.

At length, encouraged by a promise of an annual grant of 550 m. (£27 10s.) for five years, from the Gustavus Adolphus Society, a pastor was chosen, and in October, 1879, entered on his work. The people are now taking steps to build a house that may serve as chapel and dwelling for the pastor, and the town has granted an excellent plot of ground on which to erect a church, but on the condition that the building shall commence within three years, and that before it is begun evidence shall be produced that the requisite funds will be forthcoming.

At Carlsbad and Varasdin arrangements for service are being made, and thus, with Agram as the mother-Church, it is hoped that the spiritual necessities of the scattered Protestants in this part of Croatia will, in some measure, be met. The Church is of much importance as an outpost of the Evangelical Church in the midst of the Southern Slavonic lands. And an outpost it indeed is. As a Church, it is "one of the most forsaken among the forsaken—a very *diaspora* among the *diaspora*," to quote the words of the report whence we have gathered the above details. And in consideration of this its forlorn condition, having no official connection with the Evangelical churches of neighbouring lands, the committee of the Gustavus Adolphus Society recommended Agram along with two other very destitute churches for the three special votes which it is customary to make, and towards which special contributions are sent, at the annual meeting of the society held in Carlsruhe in September last; and the Assembly, moved by the touching story of past persecutions and present needs, gave, by a large majority, the highest of the three sums (love-gifts) or £808 17s. 6d., to Agram. After the terrible calamities which have recently overtaken the city, such a vote will be doubly welcome, and we can only trust that this infant community will come out of its trials stronger and better prepared to accomplish the task of representing and promoting Protestantism in these dark regions.

The Roman Catholic Bishop of B— is a most energetic cleric. He performs as much parish duty as most priests. He received, the other day the confession of a little boy. At the close, said his Right Reverence: "Well, have you anything more to tell me?" "No," said the lad, deprecatingly, "but I'll have more next time."

GLEANINGS.

A MAN "out West" was offered a plate of macaroni soup, but declined it, declaring that they "couldn't play off any biled pipe stems" on him.

Daniel O'Connell, the Irish orator, was applied to by a friend for his autograph; to which he replied, "Sir, I never send autographs. Yours, Daniel O'Connell."

"You are now one," said the minister to the happy pair he had just tied with a knot that they could never undo. "Which one?" asked the bride. "You will have to settle that for yourselves," said the clergyman.

"Can you keep a secret?" said Mr. Middle-rib, impressively, looking at his wife. "Indeed, I can," she exclaimed. "Well," said the brutal man, "you can do a great deal more than I can, then. I never could remember one long enough to tell it."

ALTOGETHER DUBIOUS.—A daily paper affirms that the following is a quatrain sung in one of the Detroit Sunday-schools:—

"Should all the banks of England break,
Should England's bank be smashed,
Bring in your checks to Zion's bank,
And you will get them cashed."

It is not an impossible thing that this should be true, but it is so improbable that it looks as if the editor of that paper had been trying to compete with the rhymester of "The Salvation Army."—*National S. S. Teacher*.

A SMART MATRON.—A careful matrifamilias in the Bloomsbury region having broken the cover of a butter-dish, went to a china-shop where it had been bought, and with much artfulness asked the proprietor if he would sell her a butter-dish similar to her own without its cover. "Yes," the shop-keeper said, he would spare one to oblige the lady, but he must really charge her two shillings for it. "But the thing complete is but three shillings," urged the customer. "Just so," said the china dealer, "but, you see, the cover is absolutely valueless; it is the dish itself that costs all the money, and the sixpence I allow is worth more than the worth of the cover." "You are sure of that?" said the lady. "Quite, madam," was the reply. "Dear me!" exclaimed the customer on this, "how silly of me, to be sure! It is really the cover I want, and not the dish!" and, putting down the sixpence on the counter, she took up the cover and left the shop before the astonished tradesman could recover from his surprise sufficiently to speak.

YANKEE SHARPNESS.—The following story is from one of our American contemporaries, but we should be sorry to vouch for its truth: A tall, awkward-looking fellow, just from Vermont, came on board one of the boats at Albany. His curiosity was amazingly excited at once, and he commenced "pecking," as he called it, into every nook and corner. At last he caught sight of the bell—"Wall, raly," he exclaimed, "this beats the bell in the meetin'-house a sight. How much would you ask, captain, to let a feller ring this bell?" The latter told him a dollar, and the offer was accepted. The hero set ringing and ringing until the passengers angrily demanded that the noise should be stopped. His answer was, "A fair bargain, and no backing out." "Well," says the captain, "what will you take to stop?" "Well, cap'n, I guess I sheant lose nuthin' if I take five dollars and a free passage to New York, but not a cent less." "Well, walk down to the office, and get your money and passage-ticket," said the captain; and the "green one" grinned.

DR. BARNARD'S HOMES.—During Wednesday, Thursday, and Friday of last week a grand bazaar was held at Willis's Rooms, St. James's-square, in aid of the funds of the above institutions. The great room presented a very tasteful appearance, and the sales about averaged those of former years. In the centre was a large Christmas-tree, furnished with a surprising selection of novelties. A model of the Girls' Home at Ilford, made to scale by Mr. F. Lauchlan, of Stockwell, also attracted some attention. The chief stalls bore the names of a number of well-known ladies—e.g., the Hon. Mrs. Kinnaird, Lady Price, Mrs. and the Misses Barnardo, the Misses Booker, Mrs. Emslie, Mrs. Frohisher, Mrs. Meredith, Mrs. Stephenson, Mrs. Heywood Smith, Mrs. Kirkpatrick, Mrs. H. S. Paterson, and Mrs. Tapsen. An ante-room was entirely stocked with clothing, &c., for the use of the poor. The stall furnished with brushes, &c., &c., manufactured by the boys in the Home at Stepney, presented a very creditable appearance, while the mission book-stall contained a number of Dr. Barnardo's publications. Earl Cairns and Lord Kinnaird continue to be president and vice-president of the mission, which now shelters and trains for a life of honest industry in one way or another nearly a thousand boys and girls taken off the streets. The public are making a kind response to the urgent appeal which has lately been made for funds.

CHRISTMAS AND NEW YEAR CARDS.—Notwithstanding the yearly improvement and the large increase in the number of these productions, those of Messrs. Marcus Ward and Co. still carry off the palm for boldness and delicacy of design, and richness of colouring. They are cards to be preserved as works of art, not to be looked at for a day or two and then put aside for the rest of the year. If we may fairly select any as especially striking, we venture to mention the following: "Song Souvenirs," with compositions by B. Hobson Carroll, and designs by Thomas Crane; "Dainty Aids," with designs by Kate Greenaway; "A Shakespeare Greeting," and a dainty little "Calendar of the Seasons."

News of the Free Churches.

CONGREGATIONAL.

— Rev. Keith Walden, of Oxford, has accepted the pastorate of Stannary Church, Halifax.

— Rev. W. Jenkins, of Brecon College, has accepted the pastorate of the English Church, Newtown.

— Rev. Wm. Jas. Holder, of Westerham, in Kent, has accepted the pastorate of the church at Southwold.

— The bazaar at Salem Chapel, Leeds, closed on Thursday evening, when the receipts amounted to about £450.

— Mr. W. Hopkins Rees, senior student at the Bala College, has accepted the pastorate of the church at Llechryd, Cardigan.

— Rev. Walter Nall, of Burwell, Cambridge, has accepted the pastorate of King-street Church, Beer-alston, South Devon.

— Rev. J. Mountain has just concluded a largely-attended and successful series of mission services at West Cliff Church, Whitby.

— The annual sale of goods for the reduction of the debt on the church at Newton Abbot was held on the 9th inst. The net proceeds amounted to £107.

— Rev. A. C. Gill, Great Malvern, has been appointed ad interim secretary of the Worcestershire Association of Congregational Churches, on the removal of the Rev. G. Hunsworth to Derby.

— Rev. D. Foulkes Roberts, upon entering on his new sphere of labour at Barham Church, Beaufort, received a cordial welcome from the officers and members of the church and congregation at a meeting held on the 6th inst.

— Rev. J. Bruce Wallace, B.A., having accepted a call to the pastorate of Clifton-park Church, Belfast, a farewell meeting was held at the Kingstown church on December 1, when a testimonial was presented to Mr. Wallace in token of the esteem in which he had been held.

— In connection with the appointment of the Rev. Miles Duffield as minister of Collyhurst-street Chapel, Manchester, a public recognition service was held on the 29th ult. Rev. Thomas Willis presiding. Professor Hodgson, Revs. W. Hubbard and I. Wigley, delivered fraternal addresses.

— At a special meeting of the United Committee of the Hampshire Congregational Union, the Rev. W. Jackson, of Bournemouth, was elected chairman for 1881 in place of the Rev. H. H. Carlisle, LL.B., of Southampton, who has been compelled to resign the position in consequence of severe indisposition.

— The 108th anniversary of Queen-street Church, Chester, was celebrated on Sunday last. The Rev. William Pilsford, D.D., of Glasgow, preached two thoughtful and powerful sermons. The congregations were increased by the presence of many old friends and members of other churches, and the collections were liberal.

— On Thursday, Dec. 6, a tea meeting was held at the Teignmouth Church, after which the treasurer of the building fund of the new church announced that the promised contributions amounted to £1,525. The plans have been approved of by the English Chapel Building Society and by the Local Board of the town, and tenders for building will now be invited.

— The Rev. S. Owen intimated on Sunday night last to his church at Fabien's Bay, Swansea, that he had accepted an invitation to the pastorate of the church worshipping at the old chapel, Stroud, and that he meant to resign his present charge on the third Sunday in the New Year. The announcement produced great emotion, and was received with signs of deep regret.

— Recognition services were held on Friday last in connection with the pastorate of Rev. J. Cockram at Garstang, Lancashire. A crowded meeting followed the tea, presided over by Mr. H. Smith (in the absence of E. B. Dawson, Esq., LL.D.). Addresses were delivered by Revs. S. R. Antliff, H. W. Burgoyne, W. Hudson, R. Lambert, H. Needle (Wesleyan), J. Robinson, and A. Scott.

— On Wednesday evening last, in the Lecture-hall of the Walton-road Congregational Church, Swansea, the Rev. G. F. Newman gave to a large audience some account of the state of the Episcopal, Wesleyan, Baptist, and Congregational churches of Paris. Mr. Newman thought that Protestantism as such did not perceptibly increase in Paris, and that French Protestants generally relied too much on foreign aid.

— Rev. Wm. Jas. Holder, of Westerham, Kent, has accepted the unanimous invitation of the church at Southwold, Suffolk, to become their pastor. Mr. Holder was formerly a City missionary; he was afterwards assistant minister to Rev. A. Rowland, of Horsey; and subsequently accepted the pastorate at Westerham about two years since. He proposes to commence his ministry at Southwold on the first Sunday in January.

— Rev. J. M. Blackie, LL.B., the pastor of Friar's-street Chapel, Sudbury, Suffolk, announced to his congregation on Sunday evening last his intention to resign his pastorate, having accepted an appointment at Cheltenham. The intimation was quite unexpected, and his removal will be regretted by many of his friends. Mr. Blackie has been at Sudbury about three years, having removed there from Liverpool; his previous pastorate having been at Leamington.

— Rev. C. Sales (late of Itchen, Hants), was publicly recognised on December 9, as pastor of the church at Erith. Rev. T. Sissons presided in the absence of Rev. Morlais Jones, who was prevented by ill-health. Addresses were given by Revs. G. Herman, J. Geddes, S. B. Stribling, and J. E. Martin. It was stated that during the ten weeks of Mr. Sales' pastorate the congregation had steadily increased, the schoolroom had been renovated and the cost met, and several members had been received into church fellowship.

— At a special meeting of the Blackheath Church held on Monday, the 13th inst., a letter was read from the Rev. H. Batchelor, resigning the pastorate. The following resolution was carried unanimously:—"That this church accepts the resignation of the Rev. Henry Batchelor, its pastor, and in doing so sincerely thanks him for his faithful and instructive teaching during the past five years, and expresses its earnest prayer that God's blessing may accompany him and his family wherever they may go, and that he may be eminently useful in the Master's service."

— Rev. G. Brooks was publicly recognised as the

pastor of the church at Robert-street, Grosvenor-square, on the 9th inst. The evening meeting was presided over by Norwood Earle, Esq., chairman of the North-Western District of the London Congregational Union; and fraternal addresses were delivered by Revs. Edward White, A. Mearns, G. D. Macgregor, J. S. Wittington (Methodist Free Churches), W. M. Cross, Esq., and Mr. E. Carter, one of the deacons. It was announced that the church was now out of debt, and had a balance in hand, a state of things such as had not been known for ten years.

— On Sunday morning a sermon was preached at Redland-park Church, Bristol, by the Rev. Urijah Thomas, on behalf of the funds of the Bristol Benevolent Institution. The Mayor, Mr. J. D. Weston, was present, and there was a large congregation. The institution, Mr. Thomas explained, ministered to the wants of those who, beside their need, had the recollection of other days—days bright and beautiful and who would say, "To beg I am ashamed." Some of their annuitants had been merchants, manufacturers, or professional men, but who, from various causes, had been reduced in circumstances, and had now to walk upon the shady side of life.

— The annual meeting of the members of Eccleston-square Church was held on Monday last, the pastor, the Rev. J. Hiles Hitchens, D.D., presiding. Addresses were delivered by the deacons, the school superintendent, and others, showing that the year has been one of marked success. It was stated that the pastor will this month complete ten years of ministry at Eccleston-square, and that during that period no less than 410 members have been added to the church; that the general annual income of the various societies of the church has more than doubled during the pastorate of Dr. Hitchens; and that £1,300 had been raised and expended upon the church premises.

— An effort is now being made to provide improved accommodation at Highworth, which dates from 1777, by alterations in the present chapel, and the addition of class-rooms, &c. The cost is estimated at £350. During the pastorate of the Rev. T. Toy, the congregation has considerably increased, every pew being occupied, but the members being mostly of the working class, agricultural labourers, &c., the required sum overtaxes their resources. Of the sum of £150 already promised, £25 is subscribed by a gentleman in the North of England, formerly a scholar in the schools, on the condition that £200 is raised by the end of the year. Mr. Toy appeals to Congregationalists in other districts for aid in carrying out the proposed improvements.

— At Rottenden, near Chelmsford, where, for ten years, the Rev. Geo. Garlick, of Wickford, has successfully conducted a branch Christian mission, the Rev. Arthur E. Harbourn, of Finsbury Chapel, preached his first sermon before going to college. Recently, on the occasion of preaching a sermon on behalf of a Sunday-school just being commenced, Mr. Harbourn offered a donation of £20 towards a fund for the erection of a suitable mission-hall. At present the services are held in a public-house club-room, which is often most inconveniently crowded. A church will be organised in January in connection with the parent church at Wickford. Mr. Harbourn appeals to Congregationalists in other districts to render their aid in this effort.

— The recognition of the Rev. G. Littlemore as minister of the Church-in-the-Grove, Sydenham, took place on Thursday evening last week in the presence of a large congregation. The Rev. Henry Simon presided. Mr. G. W. Dodds, one of the deacons of the church, explained the circumstances which had led to the invitation of Mr. Littlemore to the pastorate, and stated that during the last three months his ministry had been highly appreciated. Mr. Littlemore gave a statement of the doctrinal teaching which might be expected from him, and expressed his sense of the responsibilities which he had undertaken. Rev. S. A. Tipple offered prayer, after which addresses were delivered by the Revs. Henry Simon, Dr. Clemance, R. Tuck, and S. T. Williams.

— Howard-street Chapel, Sheffield, under the pastorate of Rev. R. Murray, has recently undergone considerable improvements, including the introduction of a new organ. At the opening service, on the 6th inst., Rev. J. Baldwin Brown preached, and Professor Pyte, Revs. W. Lenwood and F. Whyte took part in the devotional exercises. The "Hallelujah Chorus" was rendered by the choir at the conclusion. The opening services were continued on Sunday last, when Rev. John Fisher, of London, for some time pastor of the church, preached to large congregations. Monday evening was devoted to an organ recital and sacred concert. The collections at all the services amounted to £30. The total cost of organ, alterations, painting, &c., is £250, towards which about £150 has been raised.

— Rev. W. Dorling, of Buckhurst-hill, London delivered a lecture on "William the Silent," on Wednesday, December 8, at the Lecture Hall, Ipswich, in aid of the funds of Tackett-street Chapel Village Missions. John May, Esq., presided. In the course of his able and powerful lecture, Mr. Dorling gave a brief review of the early history of the Low Countries, and the spread of the Reformation principles there. He referred to the crisis in the Netherlands and the persons of the Protestants that led to William of Nassau heading the revolt against the Spanish rule. The lecturer, in a very vivid manner, described the siege of Leyden, when the Dutch preferred a drowned land to a land enslaved. The meeting gave at the close a very cordial vote of thanks to Mr. Dorling for his lecture.

— Rev. G. S. Kelly, B.A., has resigned the pastorate of the Dulwich-grove Congregational Church, East Dulwich, which he accepted about twelve months ago. Mr. Kelly's resignation has caused great regret in the congregation and in the neighbourhood, where it was believed that his unusual gifts as a preacher would enable him, after the first difficulties which often attend a new enterprise had been overcome, to exercise an influence of much power and usefulness. It is understood that Mr. Kelly has determined to devote himself for some time to study with a view to further academic distinction. His ministry at Dulwich-grove will close on the second Sunday in January. He is wishful, however, to continue the work of preaching as opportunity may present itself in various churches. His address is Lordship-lane East Dulwich, S.E.

— The members of the church and congregation

of Nicholas Chapel, Ipswich, have, through their deacons, shown in a very thoughtful and generous manner their deep sympathy with their pastor, the Rev. Wickham Tozer, in his recent heavy bereavement. On his way home from the service last Wednesday evening, one of the deacons placed in his hands a letter, enclosing the sum of £58 2s. 6d., as the spontaneous contributions of the people, with the unsolicited offerings of two or three friends not connected with the church. One hardly knows which to admire most, the kind sympathy which led to this generous act, or the quiet and delicate manner in which this expression of sympathy was made. Surely the church in its future associations with its beloved pastor will find that "it is more blessed to give than to receive." It need scarcely be added that a very touching reply was subsequently given by Mr. Tozer to the great kindness and generosity of his people.

A pleasing illustration of practical fraternity amongst Christian churches has just been given. A short time ago the congregation of Rectory-place Chapel, Woolwich, of which the Rev. Thomas Sissons is the pastor, built at considerable cost a mission-hall for Christian work in one of the most needy parts of the town. The members of the congregation contributed liberally towards the expenses of the erection, but there still remains a debt which it is desirable speedily to remove. To assist in doing this, the ministers and deacons of three neighbouring churches—Blackheath, Rev. Henry Batchelor; Lewisham, Rev. Morris Jones; and Lewisham High-road, Rev. George Martin—kindly placed their lecture-halls at the service of Rev. Thomas Sissons, that he might deliver his lecture on a recent Easter visit to Rome, and make a collection on behalf of the building fund of the Mission Hall. This has been done, and very large audiences have attended and contributed towards the desired object.

The annual conference of the churches in Warwickshire, South Staffordshire, and Worcestershire, was held on the 7th inst., in King-street Church, Dudley, under the presidency of Rev. J. M. Fox. A paper, which gave rise to an interesting discussion, was read by Rev. W. F. Clarkson, on "Popular Indifference to Public Worship: its Cause and Cure." The secretary of the conference was directed to communicate with the secretaries of the counties with a view to carrying out the resolution adopted at a previous conference in favour of the inclusion of the three counties in one union. At the luncheon a special vote of thanks was passed, recognising the services rendered by Rev. G. Hunsworth, as secretary to the Worcester branch. In the absence of Mr. T. Rowley Hill, M.P., the evening meeting was presided over successively by the Mayor of Worcester and Councillor Billing. Papers were read by Rev. A. Moon, on "Church Membership: What it Involves," Rev. W. Searle, on "Loyalty to Christ," and Rev. S. Lambick, on "Advanced Thinking." It was resolved that the next conference be held in Wolverhampton.

The Quarterly Meetings of the Montgomeryshire English Congregational Union were held on Friday at Welshpool, Mr. C. R. Jones, J.P., chairman of the district, presiding. The North Wales Congregational Union was represented by the treasurer, Mr. T. Minshall (Mayor of Oswestry), and the Rev. D. B. Hooke, hon. secretary (Mold). The chairman referred to the increasing attendance at the meetings, of the growing hold which the Union was securing in the county, and of the real aggressive work it was accomplishing. Subsequently, reports of a highly practical character were given as to the mission Churches, some of which had been without settled pastors for years, but now were likely to secure ministers, through being grouped with other Churches, and receiving the financial help of the Union. Rev. J. S. Williams (Welshpool) read a paper, in which the history of each church, some of which dated back to the Commonwealth, was outlined. Appended to it were tables showing the amount of accommodation provided, the average attendance at public worship, and in the Sunday-schools, &c. Mr. Williams was requested to publish the paper. Forden was fixed upon as the next place of meeting. On Sunday, Rev. J. S. Williams preached on behalf of the Church Aid Society.

Jubilee services have been held in celebration of the fiftieth anniversary of Mount Pleasant Church, Tunbridge Wells. The revival of Independency in Tunbridge Wells was mainly due to the benevolence and generosity of the late Thomas Wilson, Esq., who in 1830 repaired and re-opened an old Presbyterian meeting-house on Mount Zion, which had been closed for many years. The Rev. Benjamin Slight, of Highbury College, was then sent to Tunbridge Wells, where he gathered a considerable congregation. In 1848, a new church was built on Mount Pleasant for the accommodation of the worshippers; and in 1873 a second Congregational Church was erected in Albion-road. Seven mission stations have been established in connection with the Mount Pleasant Church, in six of which Christian societies have been formed. Fifty years ago there was no Congregational church in Tunbridge Wells; there are now nine buildings in the town and neighbourhood (exclusive of Tunbridge and Pembury), with accommodation for about 2,200 worshippers. The public services commenced on Sunday, December 5, when sermons were preached by the pastor, Rev. J. Radford Thomson, M.A. Sermons were preached on succeeding evenings by Revs. C. New, Dr. Parker, J. Martin, and A. J. Palmer; and on Sunday, December 12, by Rev. H. J. Bevis. On Wednesday, December 8, the Jubilee Meeting was held in the church, presided by tea in the school-room. The minister presided, and in the course of his speech, read a very interesting letter from the Rev. B. Slight, who founded the church, and who survives, at the age of 80, to witness some of the fruits of his labour. Addresses were delivered by Revs. J. Irving, W. P. Dothie, M.A., G. Jones, and E. G. Cecil. It was with fervent gratitude to the great Head of the Church, that the past was reviewed; and the congregation were encouraged to renewed consecration and effort.

BAPTIST.

The Rev. H. J. Betts has resigned the pastorate of the church at Grange-road, Darlington.
The Rev. Samuel Vincent has accepted a unanimous invitation to the church at Southampton.
Mr. H. V. Thomas, of Pontypool College, has accepted a call to the pastorate of the Church at Bult, Wells, Brecon.

We understand that Sir Morton Peto is better in health, but the Rev. C. M. Birrell still continues in a very critical condition.

The Missionary Society has received two or three offers of £100, each conditionally upon £1,000 being similarly promised at once towards the General Fund.

The Rev. T. Cousins having recently seceded from the Congregational to the Baptist body, has been appointed by the South African Union to take charge of an effort to establish a church at Kauri (Port Alfred).

Mr. A. Knell, who resigned the pastorate of the church at Ridgmount, Beds, through domestic bereavement, has received and accepted a very hearty invitation to the pastorate of the church, Walsham-le-Willows, Suffolk.

Special services have just been held at Garland-street Chapel, Bury St. Edmunds, conducted by Revs. C. B. Sawday and W. Williams (of London). The meetings extended through a fortnight, and were very largely attended.

The Baptist Union of Scotland, in conjunction with the Congregational and Evangelical Unions, last week gave a public breakfast to the Rev. Joseph Cook of Boston, at Glasgow. The Rev. J. Culross and other ministers delivered suitable addresses.

We understand that the Rev. J. Bloomfield, of Gloucester, has, in deference to the urgent request of his present church, decided not to accept the invitation which last week we intimated his having received to the pastorate of the new chapel at (Tottenham) Bristol.

The Rev. Hugh Stowell Brown on Thursday last opened a bazaar in the Walton Institute, in aid of the funds of the Baptist Church in the neighbourhood. It was hoped to realise sufficient to form the nucleus of a fund which will enable the church to acquire a site for a larger permanent building for worship.

Rev. R. B. Wallace, late of Grantown, Scotland, who has for about a year and a half been engaged as Evangelist of the Midland Baptist Union, has tendered his resignation to the committee, with a view to the acceptance of a very cordial and unanimous invitation to the pastorate of the church at Melbourne, Derbyshire.

Recognition or induction services connected with the settlement of the Rev. Alexander Wylie Ind, of Glasgow, as pastor of the Marshall-street Church, Edinburgh, in succession of the late Rev. Francis Johnstone, were held on Wednesday evening last, when addresses were delivered by the Rev. Dr. Culross and other ministers.

A recognition service in connection with the settlement of the Rev. J. L. Bennett as pastor of Wood-green Chapel was held on Tuesday, the 7th inst. The friends assembled in the school for tea, and afterwards the public meeting was held in the chapel, the Rev. Mr. Wallace, of Tottenham, in the chair. Addresses of hearty welcome were delivered by the Revs. W. G. Horder, H. Macrae, F. Smith, and Mr. J. R. Pitt. Mr. Lester, the senior officer of the chapel, gave a very encouraging report of the present condition of the cause.

The Rev. T. W. Davies, B.A., has intimated his acceptance of the proffered classical and mathematical professorship at Haverfordwest College, and will accordingly close his ministry at High-street, Merthyr, at the end of the present month, so as to take up his new appointment with the new year. Mr. Davies was educated first at Pontypool, then at Regent's-park College. The *South Wales Daily News* says: "The new appointment is a tribute to the ability of a young scholar, as well as a compliment to the congregation who were the first to give him a call to the pulpit."

At a recent meeting of minister and friends, it was unanimously resolved to restore the ancient chapel at Olney, and to incorporate therewith the name of Nutcliff, who was one of the founders of the Baptist Missionary Society, and also a successful minister of the place for 39 years, and whose remains are buried in the grounds adjoining the chapel. Liberal subscriptions have been promised for the purchase of an empty house which hides the chapel from view. The pastor, the Rev. Joseph Allen, B.A., will be happy to receive donations or give any information connected therewith.

On Tuesday last week a Missionary Conference of pastors and delegates of all the Liverpool churches and those of the Liverpool district, assembled in Myrtle-street Chapel, under the presidency of Alderman Schofield. Addresses were delivered by the general secretary of the society (Mr. Baynes), Revs. F. Roberts, of Everton; Daniel Jones, H. Hawkes, Mr. Edward Mounsey, Mr. Aaron Brown, and others, and a resolution was adopted to undertake a more thorough organisation on behalf of foreign mission work in all the churches and schools represented. Reference was made to the gratifying fact that the Rev. Hugh Stowell Brown had consented to withdraw his resignation of the pastorate of Myrtle-street Church, and Mr. Roberts and Mr. Baynes expressed the satisfaction which they were confident this announcement would give to the denomination, and indeed to the Christian Church at large.

Recognition services connected with the settlement of the Rev. H. Beresford Robinson, late of Waterbeach, as pastor of the church at Fuller Chapel, Kettering, in succession to the Rev. J. B. Myers, who resigned to accept office in connection with the Missionary Society, were held last week. On Tuesday evening the Rev. J. B. Myers presided at a public meeting, at which the Rev. J. T. Brown (Northampton), T. Barras (Peterborough), W. Orton, and others delivered addresses; and during the proceedings an interesting sketch of the history of this ancient church was given, showing that its founder and first pastor was Mr. W. Wallis, who seceded from the Independent church over which the Rev. W. Madewell, previous rector of the parish, presided. The renowned Dr. Gill attended the present Fuller Chapel when a lad, and became one of its first members. Andrew Fuller subsequently came to the church from a village in Cambridgeshire, where the Rev. H. B. Robinson, (now of Kettering), was afterwards minister for 22 years. The newly-recognised pastor, Mr. Robinson, mentioned the interesting fact that when entering the ministry he gave up a business situation at £200 a year to accept £65.

PRESBYTERIAN.

Rev. Professor Graham, D.D., will deliver a course of four lectures at Exeter Hall during the month of January.

The Ipswich congregation have decided to call the Rev. Alex. Jeffrey, who for some time has had charge of the mission work carried on by Dr. Dykes' congregation. A London congregation is also about to call Mr. Jeffrey.

The congregation at Brockley, near Greenwich, have decided to call the Rev. Hugh McIntosh, pastor of the London-road Free Church, Glasgow. Mr. McIntosh is one of the ablest ministers in the Free Church.

Near Willesden Junction there has sprung into existence a small village built by the London and North-Western Railway Company for the use of their employees. The directors, who have always shown great consideration for the welfare of their servants, have just completed the erection of a graceful building to be used as a Workman's Institute. Besides a reading-room and coffee-bar, it contains a hall capable of accommodating over three hundred persons. This hall the railway directors have asked the Rev. W. G. Elmslie, minister of Willesden Presbyterian Church, to take charge of on Sundays for the holding of schools, Bible-classes, and religious services. Last Sunday afternoon a school was opened, and there was a good attendance of children. In the evening the first religious service was held, conducted by Mr. J. T. Malyon, LL.B., who addressed a large audience entirely composed of railway cottagers. The building promises to be a source of great good to a most important and interesting class of the community, and its erection reflects the highest credit on the directors.

The London Presbytery met on Tuesday—Rev. Dr. Morison, Moderator. The induction of the Rev. W. A. McAllan at Norwich was fixed for January 5. Rev. Ralph Haddon, who has laboured at Highfields, Witham, during the past five years, accepted a call to the pastorate. A memorial was received from some residents at Blackheath, asking the Presbytery to commence services there. The matter was referred to the Church Extension Committee. Moderation in a call was arranged to take place at Brockley on the 23rd inst., and at Ipswich on the 28th. Mr. Bruce reported that the services at Cambridge were well attended. Congregations were urged to make collections for the Church Extension Fund, which was indebted to Mr. Goodman, the treasurer, to the extent of £230. Rev. James Johnstone, formerly a China missionary, addressed the Presbytery on the subject of education in India. Mr. Wales having called attention to the deficiency in the Sustentation Fund, on the motion of Dr. Fraser, a special committee was appointed to confer with the ordinary committee on the subject. Mr. John Bell gave in the Sabbath-school report, which stated that early in the new year lectures to teachers would be delivered in the halls of Clapham, Highbury, and Marylebone churches by Dr. Dykes, Rev. W. G. Elmslie, and the Rev. H. C. Wilson respectively. It was also mentioned that Mr. Barbour had offered to supply Shorter Catechisms for gratuitous distribution throughout the schools. It was agreed to hold a conference at next meeting of Presbytery, on the subject of graduated lessons. Rev. John Kelly resigned his charge at Stroatham, in order to enter upon an editorship in connection with the Religious Tract Society. Mr. Gainsford Bruce expressed the great regret of the congregation at the removal of their pastor. Complaint was made of the long vacancy at Belgrave. The Presbytery then took up the Synod reports.

A meeting was held on Tuesday evening in the church at Victoria Docks to present a handsome timepiece to the Rev. Thomas Howell, who, after a pastorate of seven years, has removed to Stockton-on-Tees. Mr. James Duncan presided, and addresses were delivered by the Rev. D. Alexander, Josiah Foster, R. Hunter, and Mr. B. Newlands.
Mr. George S. Meason, J.P., lectured on Monday evening in the church at Richmond, on "Rome," to a crowded attendance. Mr. Ness presided.
The Bristol Presbytery met on Tuesday, when the Rev. J. More, of Cheltenham, was elected clerk in room of Mr. McAllan; Rev. J. Evans was appointed moderator of (cardiff session during the vacancy; Rev. J. More, moderator of Swansea; and the Rev. P. B. Crole, moderator of Bristol. This small Presbytery is now afflicted with an unusually large number of vacant pulpits.

The Established Church of Scotland has appointed the Rev. Dr. Milne, Fyvie, Aberdeenshire, to the Presbyterian chaplaincy at Rome during the months of February, March, and April, 1881.
The Presbytery of Newcastle met on Tuesday, Rev. J. Craig moderator, when the following resolution was carried, by twenty-seven votes to four, on the motion of the Rev. J. Thompson, seconded by the Rev. George Douglas:—"Whereas, in the present circumstances of religious denominations throughout the country, the establishment of any one of them by the State is unjust to all the others; whereas a large proportion of the people no longer conform to the Established Churches of the country, and suffer the evils of religious inequality; whereas the termination of the existing union of Church and State, with due regard to life interests, leaving the churches now established to carry on their special work by the liberal support of their own members, would facilitate harmonious co-operation of all Christians for the religious welfare of the community; and whereas the time seems to have come at which the justice and necessity of Disestablishment and Disendowment should be resolutely pressed upon public attention, this Presbytery agrees to overture the Synod at its next meeting to take these premises into serious consideration, to consider what action should be taken on the whole subject by the Presbyterian Church of England."—Seaham Harbour was raised to a preaching station. In revising the Book of Order, the Presbytery agreed to recommend the inclusion of a statement expressing the federal relation between the English Presbyterian Church and the United Presbyterian Church; also the relation to the Free Church and the Irish Presbyterian Church.

Rev. Dr. Somerville has left Glasgow for Germany, where he hopes to carry on a mission somewhat similar to those which he accomplished in France and Italy.
Rev. Dr. Soutter has been ordained by St. Presbytery of London to the pastorate of St. Andrew's Scotch Church, Stepney. The church is situated in a densely-populated and poor neighbourhood, and is intended to meet the wants of Scotch sailors and residents.
Rev. Dr. Verner White, of Kensington, preached on Sunday in Islington Church, Liverpool, of which he was formerly pastor, and mentioned that he had the authority of Lord Shaftesbury for saying that in the forthcoming Session of Parliament the Bill for the opening of museums, &c., on the Sunday would be carried.
Very successful anniversary services were conducted in the Church at Plymouth (Rev. Joseph Wood's) on Sunday, when sermons were preached, morning and evening, by the Rev. Dr. Donald Fraser. A large number of the members of other churches, with officers of the army and navy, joined the usual congregation to celebrate the 21st anniversary of the settlement of the Rev. J. Wood as pastor. The powerful sermons of Dr. Fraser, writes our correspondent, produced a marked impression.

A CHRISTMAS FAIRY STORY.

THE GOOD AND BAD FAIRIES, AND HOW THE GOOD TRIUMPHED.

My dear children, you asked me to tell you why it is that you are all so healthy, so full of good spirits, and so happy in all things, when there are so many that we meet every day that have none of these blessings, but who are thin and ill, every step they take painful, and seemingly quite incapable of enjoying this beautiful world of ours.

I will tell you. It is because you are guarded by a wonderful Talisman, which has shielded you from your earliest infancy, and which is the gift of the Good Fairies, who spend all their time in watching and keeping from harm the little ones in every home that possesses it; for every one can have it if they will only ask for it, and their children will grow up healthy and strong, as you have done.

But to make you understand it all, we must go back a long time—many, many years before you were born—when the Wicked Fairies had it all their own way, and there was none to say them nay. You have all heard of the Wicked Fairies who used to take the dear little babies, just born, out of their coats, and carry them ever so far away, leaving in their place poor little shrivelled-up mites, who looked more like bags of bones than children.

Especially at that time there were two—oh, such wicked Fairies! nothing good about them, whose names I will tell you presently, who always were trying how much harm they could do, and never were so happy as when they were causing some misery or other to the Earth Children; as our race was called in those long-past days; so, whenever they could, they would steal away some dear little plump, crowing, darling little baby, and leave in its place a poor, wizened, miserable little thing, that every one said was a "changeling" directly it was seen.

Did you ever hear of anything so wicked and cruel?

How long this would have gone on no one can say. Perhaps instead of sitting down, this Christmas night, all of us around the warm fireside, so happy each of you, listening to mamma's "Fairy Story," one and all of you might have been far away from home and friends, down in the depths of the earth, digging and delving to please the Wicked Fairies who had stolen you away, and who never say a kind word, and who would tear and pinch you for very mischief.

Are you not thankful that it is not so?

Luckily for you, there are good Fairies as well as bad ones—so kind and true, just the reverse of those I have told you of—who pass all their time in doing good, and being kind to the Earth Children; and there were also two of those whose names you shall also soon know, who could not bear to see the way in which the Wicked Fairies treated their pets, and so they set to work and thought, and thought, and thought how they could prevent their being stolen away and treated so badly. At last they discovered that they must find a certain Talisman, which was of such a wondrous nature that whoever had it in the house where they lived would be quite free from the attacks of all the Wicked Fairies, especially the two that did so much harm. Such a wonderful Talisman this! No one before had ever heard of such a thing—not large, encased in white paper, with cabalistic letters on it; and yet it not only protects children from every ill, but it provides them with delicious food, which never disagrees with them, and soon makes even a changeling plump and strong. Then the question was, How is this Talisman to be found? Where is it? Where could it be hidden? Surely nowhere on earth! Such a treasure must be hidden away in the moonbeams, or on some distant star. So off they went, from star to star, then to the moon, but the man in it did not know anything about the "Talisman"; so at last they were nearly tired with their search, and almost gave up hope, when, having come back again to earth, they saw a dear old wise, clever physician, surrounded with books even more clever than himself, who for years had been trying to find the same Talisman that they had themselves tried so hard to find; and now he had nearly found it, and indeed would have quite found it, but that it could not be found by mortal man without the Fairies' help.

So at once the two good Fairies, whose names were Knowledge and Carefulness, went and sat one on each side of the good doctor, prompting him, and helping him on, and soon the Talisman appeared, and the good doctor gave it to all his patients, and all their children became well and strong; and all the wicked Fairies, with the two whose names were Ignorance and Neglect, fled away, utterly powerless for harm, except to those who would not keep the Talisman; and although there are many foolish ones who have not even yet obtained it, there are thousands upon thousands of children—yes, and grown-up men and women, too—who hourly bless the good Physician and the kind Fairies, through whose exertions they are saved from Ill Health, Disease, and Death. And you, my dear children, take to heart this little story, and as you grow up, be sure you continue friends with the good Fairies I have told you of, for you will always find Knowledge a powerful friend in need, and that with Knowledge combined with Carefulness you will escape almost every ill that can come upon

you. And what is this Talisman, possessing all these marvellous properties? Can you guess? You have seen it often enough. Why, a tin of Dr. Ridge's Patent Cooked Food—a Talisman, indeed, giving Health, Strength, and Comfort, and Quiet Nights!

Messrs. RIDGE AND CO. will send an Illustrated Almanack and Diary for 1881 on receipt of 1d. postage stamps. Their address is Royal Food Mills, London, N. The directions for the management of infants and children should be read by every mother and nurse in the kingdom.—[ADVT.]

BIRTHS.

BEYSON.—Oct. 21, at the London Mission House, Wu-Chang, Central China, the wife of Rev. Thos. Beyson, daughter to Mr. G. Carruthers, Bedford, of a daughter.
DARLING.—Dec. 10, at 10, Mecklenburgh-square, Mary Mildred, the wife of the Rev. Thomas Darling, of a son.
HELMORE.—Dec. 7, at The Precincts, Canterbury, the wife of the Rev. F. J. O. Helmore, of a son.
MOZLEY.—Dec. 10, at Malpas, Cheshire, the wife of George S. Mozley, of a daughter.
PYNE.—Dec. 5, at Earl-terrace, Rectory-road, Manchester, the wife of J. Kendrick Pyne, of Manchester Cathedral, of a daughter.
STUART.—Dec. 5, at 52, Highbury-hill, N., the wife of the Rev. E. A. Stuart, Vicar of St. James', Holloway, of a daughter.

MARRIAGES.

PALMER-HARRISON.—Dec. 5, at Lower Clapton Congregational Church, by the Rev. Frank Soden, pastor, assisted by the Rev. Henry Batchelor, of Blackheath, uncle of the bride, the Rev. Ebenezer Reeves Palmer, M.A., pastor of the Congregational Church, King's Lynn, late of Union Church, Shanghai, to Lucy Smeton, eldest daughter of Henry Harrison, of Evering-road, Clapton, late of Highgate, Brompton, Manchester. No cards. China papers, please copy.
ROGERS-BALCH.—Dec. 6, at the Wesleyan Chapel, Tamworth-road, Croydon, by the Rev. Edward Lightwood, Samuel, fourth son of the late Thomas Rogers, Esq., of Vin Lodge, Sevenoaks, to Alice Louisa, eldest daughter of Henry D. Balch, Esq., Fernside, Dingwall-road, Croydon.
STERRY-ASHBY.—Dec. 6, at the Friends' Meeting House, Staines, John Sterry, of Red-hill, son of the late Joseph Sterry, of Peckham-rye, to Ellen, daughter of the late Charles Ashby, of Staines.
VERAY-EVANS.—Dec. 9, at the Congregational Church, Teignmouth, by the Rev. D. D. Evans, of Bridgnorth, father of the bride, the Rev. Alfred Verran, Congregational Minister, of Whitechurch, Salop, to Kate Ogilvie Evans.

DEATHS.

ALLEN.—Dec. 11, at 10, Richmond-place, Holloway, the Rev. James Allen, Wesleyan Minister, aged 70.
BENNETT.—Dec. 7, at his residence, Northgate-street, Ipswich, from the result of an accident, Garrod Bennett, Solicitor, aged 53 years.
BUTCHER.—Dec. 14, at 6, Falmouth-road, Dover-road, Borough, Benjamin Henry Butcher, in his 80th year.
COLLINS.—Dec. 3, age 21, of consumption, Richard Charles Collins, of Peckham, eldest son of Charles and Caroline Collins, 26, Buckingham Palace-road.
CORROD.—Dec. 4, at Oxford, Richard Lynch Cotton, D.D., Provost of Worcester College, aged 81.
DALE.—Dec. 13, at his residence, Holly Lodge, Leytonstone, Alfred Dale, Esq., in the 44th year of his age.
FITCHEW.—Dec. 6, at his residence, Prestonville, Brighton, Edward Fitchew, in the 71st year of his age.
GILMORE.—Dec. 9, at Oakdene House, Lower Norwood, Jane Farquhar, the beloved wife of the Rev. John Gilmore, Vicar of Lower Norwood, aged 42.
GOODWIN.—Dec. 7, at Cannes, France, Fanny Vincent Steele Hatfield, of South Kensington, widow of Thomas Goodwin, Bishop of Mauritius, and second daughter of M. S. Alexander, first Anglican Bishop in Jerusalem.
MAULEY.—Dec. 7, at 181, Midway-road, Priscilla, eldest daughter of the late William Mauley, of Leighton Buzzard, aged 28.
MONTGOMERY.—Dec. 12, at Holcot Rectory, Northamptonshire, the Rev. Robert Montgomery, M.A., aged 80, 55 years rector of the parish.
SANDERS.—Dec. 8, at St. Saviour's Vicarage, Brighton-rise, S.W., the Rev. James Sanders, M.A., for 36 years Incumbent of Ripponden, Yorkshire, in the 82nd year of his age.
SANGSTER.—George Sangster, Master of the Queen Line Steamship, *Queen Victoria*, which vessel left Calcutta for London on 12th June last, and has not since been heard of. Age 23 years.
OSBORN.—Died, recently, at Olney, adjoining the Post Cow, 307's Gardens, Anne Amelia, only daughter of Thomas and Hannah Osborn, aged 24 years.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7d. and 1s. 1d., labelled "James Epps and Co., Homoeopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."
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